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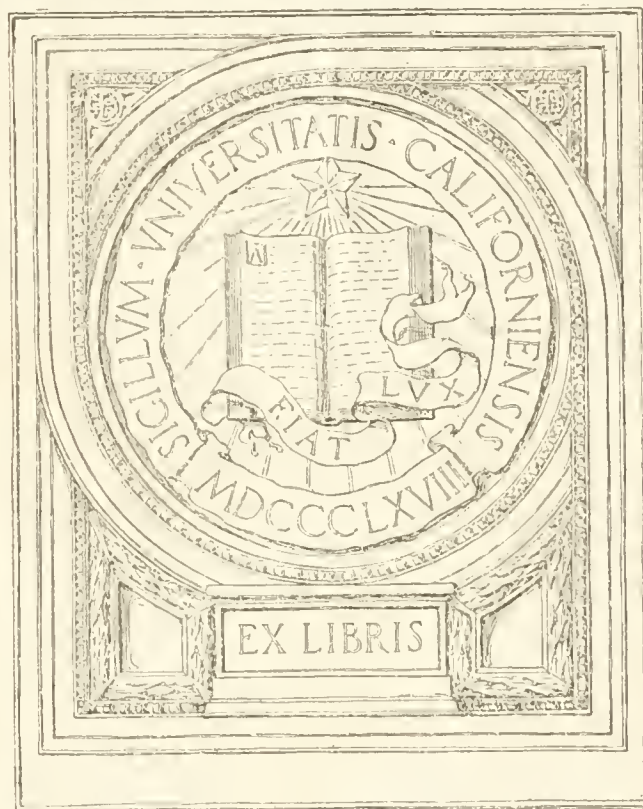


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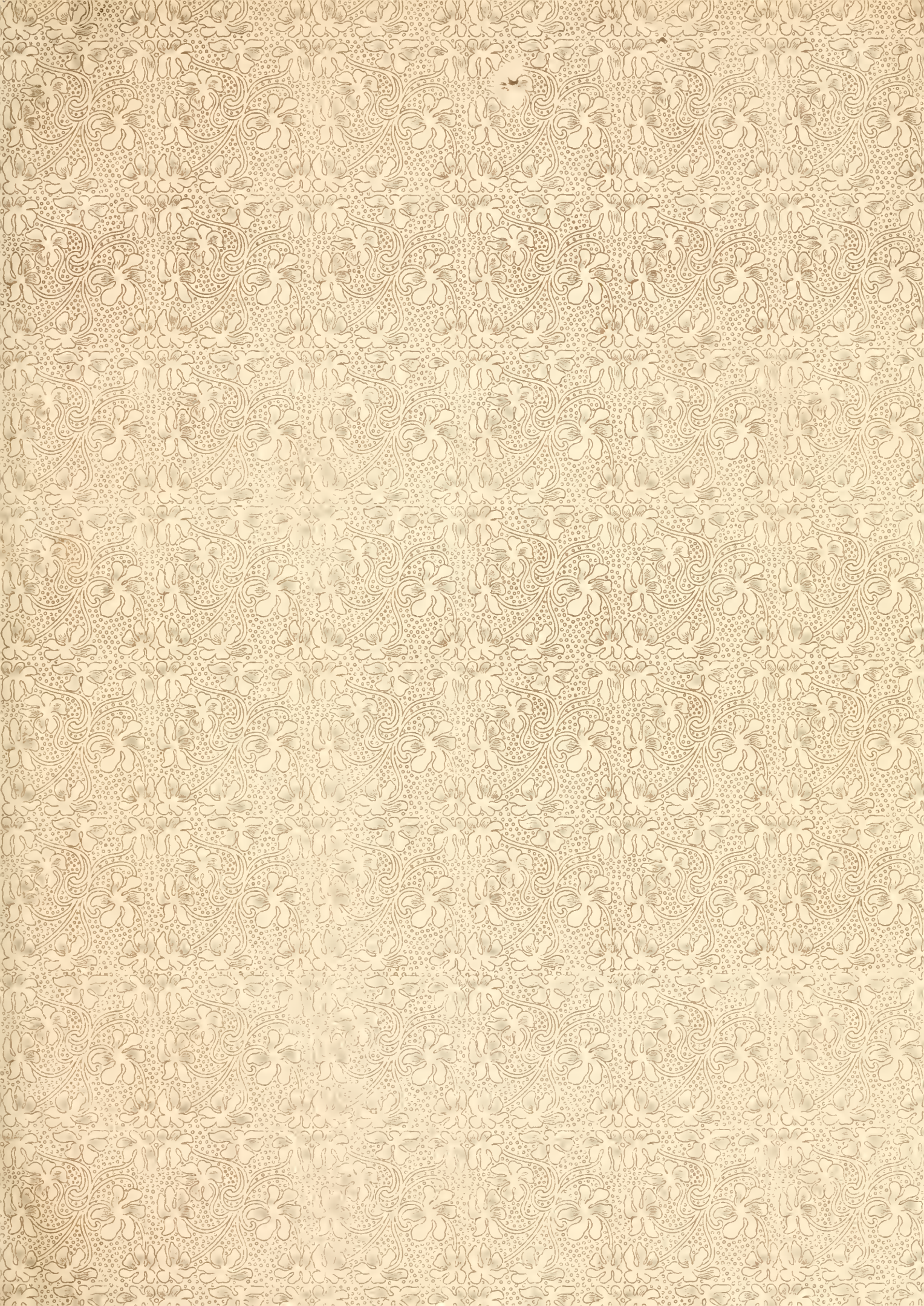
*Personal and Practical
Christian Work*

HORTON

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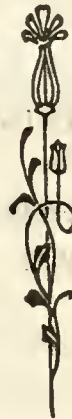
J. C. Horton

July 13th 1923

Personal and Practical Christian Work

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Superintendent
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Personal and Practical
Christian Work

By T. C. HORTON

Author of "The Christian's Life"

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Gift

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*The organization which I was privileged to form,
which I have been permitted to teach for sixteen years,
and from which I have had constant inspiration.*

"He that winneth souls is wise."

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

"I am made all things to all men, that I might by all means, save some."

"Follow Me, and I will make you fishers of men."

INTRODUCTION

For forty years it has been my privilege and delight to teach and practice the art of soul-winning.

As a pastor, it has been my privilege to minister to the sick, the shut-ins, and those bereft of loved ones, and to form friendships that have endured for long years, but the supreme joy of my life has been found in clasping the hand of a man who has looked me in the eyes and said, "I will take Jesus Christ to be my Saviour, and I will confess Him before men."

If the pages of this book are used to lead others to engage in soul-saving service in which they will find unspeakable joy, it will not have been written in vain.

There are many doors of usefulness open to Christians, but after fifty years of practical participation in church life, I am persuaded that the *one door* which has been opened to *all* by the Hand that was pierced,—the one possible for *all* to enter, and the one for our attitude toward which we shall *all* be held accountable,—is the door through which He entered Who found the woman at the well and Who says to every believer, "Follow Me, and I *will* make you fishers of men."

C. R. Horton

UNIVERSITY OF
CHICAGO

SECTION ONE.

Doctrinal and Practical Preparation for Personal Work.

- Part 1—The Bible.
- Part 2—God.
- Part 3—Satan.
- Part 4—Man.
- Part 5—Dispensations.
- Part 6—Practical.

"THE BIBLE: GOD'S ROCK OF AGES"

(REV. A. T. PIERSON)

The Bible is not slow to set up a claim to the inspiration of the language in which the thoughts of God have been communicated. For instance, in the First Epistle to the Corinthians, the second chapter, there stands one passage, not to speak of many more, which is the everlasting refutation of this mischievous nonsense: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Paul not only says, as in the previous verse, "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God"—that is, the concepts and ideas—but he adds "which things" (concepts or ideas) "also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." And in the one hundred and sixtieth verse of the remarkable one hundred and nineteenth Psalm we read, "Thy word is true from the beginning." There is a deep meaning in that verse. That does not mean, "Thy word is true from the beginning of the world," although that might properly be said. The first word in the Bible is that Hebrew word "beginning" "in the beginning God created the heavens and the earth." That is precisely the word that is used in this verse, and here is undoubtedly a play upon words. The author of that inspired Psalm, speaking by the Spirit of God says, "Thy Word is true from the first word on to the last. Thy Word is true from the word 'beginning' to the conclusion." The Scripture can be broken by interfering with the *words* as truly as with the *thoughts* of this divine Book.

SYNOPSIS OF PARTS FIRST TO FIFTH—DOCTRINAL

PART FIRST.

The Bible: God's Word.

I. Inspiration:

- (1) The Testimony of Christ to the Fact.
 - a. As to the Old Testament.
 - b. As to the New Testament.
- (2) The Testimony of the Apostles to the Fact.
- (3) The Extent of Inspiration:
 - a. It Extends to the Words.
 - b. It Extends to the Writing.
 - c. It Extends to the Grammar.

II. The Bible: Our Final Authority.

1. Our Attitude in Controversy.
2. Our Ready Conclusion.
3. Our Final Resort.

PART SECOND.

God.

I. His Existence: Argument from

1. The Material Order.
2. The Moral Order.
3. The Historic Christ.
4. The Nature of the Bible.

II. His Nature.

1. He is Spirit.
 - (1) He has no Form.
 - (2) He must be worshipped in Sincerity.
 - (3) He may be found Anywhere.
2. He is a Person.
 - (1) Every spirit is a person.
 - (2) Every free agent is a person.

III. His Attributes—He is:

1. Everlasting.
2. All-mighty.

3. All-knowing.
4. Ever present.
5. Unchanging.
6. Just.
7. Good.

IV. His Tri-Unity—there is:

1. But One God.
2. There is a Father Who is God.
3. There is a Son Who is God.
4. There is a Holy Spirit Who is God.
5. These Distinctions Exist Simultaneously.
6. The use of "*sent*", "*we*", "*our*", "*both*".

PART THIRD.

Satan.

I. His Reality.

1. The Scriptures Speak of Him as of a Real Person.
2. Christ Spoke of Him as of a Real Person.
3. The Apostles Testify of Him.

II. His Personality.

1. He is a Spirit.
2. He is a Free Agent.
3. He has Personal Passions.
4. Personal Pronouns are Ascribed to Him.
 - (1) His Powers.
 - (2) His Limitations.

III. His Origin.

1. He is a Created Being.
2. He is a Fallen Being.

IV. His Destiny.

1. To Be Cast Out of Heaven.
2. To Be Jailed 1,000 Years.
3. To Be Cast Into the Lake of Fire.

PART FOURTH.

Man.

I. The Original Man.

1. His Nature.

2. His Fall.
3. Its Hereditary Consequences.

II. The Natural Man.

1. His Nature—A Sinner :
 - (1) By Nature ;
 - (2) By Practice ;
 - (3) By Divine Decree.
2. His Condition :
 - (1) Lost.
 - (2) Dead.
 - (3) Doomed.

III. The Spiritual Man: His Nature, Standing, Relation, State.

1. His Nature,—Regeneration :
 - (1) Its Necessity.
 - (2) Its Nature.
 - a. Supernatural.
 - b. Radical.
 - c. Instantaneous.
 - d. Enduring.
2. His Standing: Justification :
 - (1) Its Nature :
 - a. Definition of the Term.
 - b. Its Use in Scripture.
 - c. Its Perfection.
 - (2) Its Ground :
 - a. The Problem.
 - b. The Answer.
 - (3) Its Condition: Faith :
 - a. What it is.
 - b. Its sole and absolute necessity.
 - (4) Its Effects :
 - a. Forgiveness.
 - b. Re-instatement.
 - c. Freedom from the Law.
3. His Relation :
 - (1) By Nature :

A child (offspring) of God.
 - (2) By Position :
 - a. A Son.
 - b. A Servant.
 - c. A Saint.

- (3) Sanctification—A—
A Formal Relation.
- 4. His State :
 - (1) *It is One of Imperfection.*
 - (2) *It is One of Conflict.*
 - a. Even Saints Sin.
 - b. The Two Natures.
 - c. The Source and Certainty of Victory.
 - (3) Sanctification—B—
Spiritual.
 - a. Its Nature.
 - b. Its Author.
 - c. Its Instruments.
 - (a.) The Spirit.
 - (b.) The Word.
 - (c.) Prayer.
 - (d.) Faith.
 - (e.) Hope.
 - (f.) Obedience.

NOTE: Contrast between Justification and Sanctification.

PART FIFTH.

The Dispensations.

I. Divine Divisions of Time.

II. The Seven Ages:

- 1. The Ages Past.
- 2. This Present Age.
- 3. The Age to Come, the Millennium.
- 4. The End.

PART FIRST.

The Bible—God's Word.

Inspiration.

I. The Bible Is God's Word, Rev. 22:18, 19.

1. The Testimony of Christ to the Fact:

- (1) As to Moses's authorship and authority, Mark 12:26; John 5:46; Matt. 22:24, 31; Luke 24:27.
- (2) As to the Psalms and Prophets, Mark 12:36 and 2 Sam. 23:2; Luke 4:17 and Isa. 61:1, 2; Matt. 24:15 and Dan. 9:27; Luke 24:25, 27, 44.
- (3) As to the Miracles, (a) Creation, Matt. 19:4, 5 and Gen. 1:1, 27; 2:23, 24; (b) The Flood, Luke 17:27; (c) Sodom and Lot's wife, Luke 17:29, 32; (d) Jonah, Matt. 12:40; (e) Naaman, Luke 4:27 and 2 Kings 5; (f) Elijah and the widow, Luke 4:26 and 1 Kings 17:8-16; (g) The manna, John 6:49; (h) The brazen serpent, John 3:14. ,
- (4) His own message was incomplete, John 16:12.
- (5) The Spirit should complete it, John 16:13. ,
- (6) The Apostles (with the Spirit) should bear witness, John 15:26, 27.
- (7) Their authority should equal His, Luke 10:16.

2. Testimony of the Apostles to the Fact:

- (1) *Paul* says (1 Cor. 2) that their teaching was: (a) "The testimony of God"; (b) "the wisdom of God"; (c) "revealed by the Spirit"; (d) "the things of God", which like the thoughts of a man in order that they may be known must be told out by him who thinks them; (e) things which "the Holy Ghost teaches" (see also John 16:13); (f) "the mind of Christ", 1 Cor. 2:1, 7, 10, 11, 14 (verify each particular).
- (2) *Peter*: (a) Peter classes Paul's writings with "*the other Scriptures*", and says, (b) that men "wrest" them to "their own destruction", 2 Peter 3:16. (c) Peter, also, ranked his own and all Apostolic Scriptures with those of "the holy prophets", 2 Peter 3:2.

3. The Extent of Inspiration.

- (1) It extends to "every Scripture," 2 Tim. 3:16.

- (2) To every word, John 14:10; 17:8; 6:63; 8:47; 12:48; 1 Cor. 2:13.
- (3) It extends to the grammatical forms, Gal. 3:16.
- (4) It extends to every letter, (a) to the "jot", the smallest of them, (b) to the "tittle," the stroke that distinguishes one letter from another, like the crook in *Q* that distinguishes it from *O*, Matt. 5:18. H-A-T-H cannot, therefore, be read "might, could, would or should have" but *hath*, i. e., has it now, already, or as one has said "it spells *got it*", John 3:36.
- (5) The *words* are as truly God's as if He had literally spoken them, as He actually did many. When the prophet spoke, God spoke; when the Son spoke, God spoke; when the Apostles spoke, God spoke, Heb. 1:1.
- (6) The "*Scriptures*" are His writings as truly as if He had literally written them, as He did some of them (Deut. 10:1, 2). "*Scriptures*" mean writings. 2 Timothy 3:16 makes God responsible for the tracings on the parchments.

II. The Bible Our Final Authority.

1. Our Attitude in Controversy is: "What saith the Scriptures?"
2. Our Ready Conclusion is: "It is written." This phrase occurs about 75 times in the New Testament.
3. Our Final Resort is: "To the law and the testimony," Isa. 8:20.

PART SECOND.

God.

I. His Existence.

That God exists is "clearly seen" (Rom. 1 :20) in :

1. *The Material Order.* Ps. 19:1 ; Acts 14:17.
His intelligence and beneficence in nature and providence put it beyond reasonable doubt that an infinitely wise and good God exists.
2. *The Moral Order.* Rom. 2:14, 15 ; 1 :32.
Conscience :
 - (1) The sense of moral right and wrong.
 - (2) The sense of "oughtness": "I ought"; "I ought not".
 - (3) The sense of guilt and accountability to *Some One*.
3. *The Historic Christ*,—not His testimony, but His character, works and resurrection, which show Him to be One who can only be accounted for on the theory that there is a God ; and which validate His testimony.
4. *The Bible*,—not *its* testimony but its nature and predictions, which demand such a Being for its author, and which validate its testimony. Ps. 14:1 ; 10:4.

II. His Nature.

1. Spirit, John 4 :24.
It follows that :

(1) He has no form, no body, Luke 24 :39.

NOTE: "*Arm*," "*hand*," "*eye*," etc., are ascribed to God figuratively, as when we say "the eye of faith," or "the arm of the law," and denote His possession of the power, skill, intelligence, etc., which arm, hand and eye stand for.

- (2) That men must worship Him in truth, and may find Him anywhere, John 4:23 ; Acts 17:27, 28.
2. God is a Person, Exod. 3:14 ; Deut. 32:39, 40.
 - (1) *Every spirit is a person.* (See (3)).
 - (2) Personal pronouns belong to Him. To say "I Am" is the very essence of personality.

- (3) Personal acts are ascribed to Him, "I have heard", "I have seen", "I know", "I am come", Exod. 3:6-8.
- (4) He is a free moral agent, Dan. 4:35; Isa. 44:6, 7.
- (5) He is the source and fountain head of all personality, Gen. 1:27; Col. 1:16.

3. His Attributes:

He is.

- (1) Everlasting, Deut. 32:40; Isa. 57:15; 40:28.
- (2) All-mighty, Gen. 17:1; Jer. 32:17; Mark 10:27.
- (3) All-knowing, Heb. 4:13; Ps. 147:5; Matt. 6:8.
- (4) Ever-present, 1 Kings 8:27; Ps. 75:1; Ps. 139:1-12; Matt. 28:20.
- (5) Unchanging, Num. 23:19; Rom. 11:29; Mal. 3:6; Jas. 1:17.
- (6) Just, Deut. 32:4; Ps. 89:14.
- (7) Good, Exod. 34:6, 7; 1 John 4:8, 16; Tit. 3:3-7.

NOTE: Meditate on the practical bearing of these attributes with respect to the promises, threats and consolations of Scripture.

4. His Tri-Unity.

- (1) There is but one God, Deut. 6:4; Mal. 2:10; Mark 12:32; Eph. 4:6.
- (2) There is a "Father" Who is God, Rom. 1:7; John 12:28; 1:18.
- (3) There is a "Son" Who is God, John 1:1, 14, 18; Heb. 1:8.
- (4) There is a "Holy Spirit" Who is God, Acts 5:3, 4; 2 Cor. 3:17; 1 Peter 4:14.

NOTE: These are not mere phases of manifestation—God now taking the role of Father, now of Son and again of Holy Ghost. The Three exist simultaneously—for:

- a. The Word (the Son) was "with" the Father (John 1:1); "sent" by and "from" the Father (John 8:42); spoke *to* the Father (John 12:28); and *went to* the Father (John 16:16).
- b. The Father and the Son *sent* the Spirit (John 15:26).
- c. The Son and the Spirit intercede with the Father (Rom. 8:27, 34).
- d. The Son uses the plurals "*we*," "*our*," "*both*,"—of the Father and the Son (John 14:23; 15:24); and yet,
- e. The Father and the Son "are one" (John 10:30, 33); yet again,
- f. The Father is "*greater*" than the Son (John 14:28); which
- g. The contexts show to be in function, or manifestation, not in nature or essence. The Son is subordinate to the Father, and the Spirit to both (see the order in Matt. 28:19; 2 Cor. 13:14).

These facts of Scripture force us to the belief that God is triune. Man is a spirit conscious of being but one person. God is a Spirit conscious of being three Persons.

NOTE: We are not speaking of material plurality, but of personal (spiritual) three-foldness.

PART THIRD.

Satan.

I. His Reality, Matt. 4:1, 5, 8, 10, 11.

1. The Scriptures speak of him as a Real Person, and mention his names, character, works and destiny in the same realistic way in which they do those of God and men.
2. Our Lord spoke of him as: (a) "the prince of this age", John 14:30; (b) "the prince of demons", Matt. 12:24-28; (c) as a "liar and murderer" that "*was*" and now "*is*", John 8:44; (d) as petitioning for and obtaining Peter, Luke 22:31 (R. V., margin; c. f. Job. 1); and as oppressing God's children, Luke 13:16.
3. Apostolic References to Satan.
John 13:2, 27; Acts 5:3; 2 Cor. 2:11; 4:4; 11:13, 14; Rev. 20:1-3, 7, 8, 10; etc. How vital for good or ill it must be whether men heed or ignore such a being! Eph. 6:10-18 is one of the most marvelous passages in the wonderful Book. No general ever harangued his troops with such earnestness and eloquence. Can anyone think that *Paul* was "beating the air", or indulging in rhetorical fireworks? Was he an "Orphant Annie" frightening the nursery with "The goblins 'll ketch you, ef y' don't watch out"?

II. His Personality.

1. He is a Spirit, Eph. 2:2 (c. f. on "*God*", ii., 2 (1)).
2. He is a Moral Agent. There is no moral quality in an *it*. Moral acts and influences are *possible only with a person*.
3. He has Personal Passions. He is called "*ho poneros*", "the wicked one" (Matt. 13:19; 1 John 5:18, 19, A. R. V.), and "*poneros*" is defined as "evil-disposed, malevolent, malignant, wicked."
4. Personal Pronouns are ascribed to him, John 8:44, etc.
5. His Powers,—he has power:
 - (1) Over the elements, Job 1:16, 19; Mark 4:39 ("rebuked", a rebuke is personal and implies a person manifest in the storm).
 - (2) Over the body, Job 2:7; Luke 13:16.
 - (3) Over men's possessions, Job 1:14-17.
 - (4) Over life, Job 1:15, 18, 19; Heb. 2:14.
 - (5) Over the mind of man, Job 1:12, 15, 17; Rev. 20:7-10; Luke 22:3; Acts 5:3.

NOTES: (a) God suffers wicked men and their deeds; why not wicked spirits and theirs? (b) Man's will employs the forces of nature; why not Satan's?

6. His Limitations. He can do nothing "except it were given" him or God, John 19:11; Job 1:12; 2:6; Luke 22:31, 32.

NOTE: He is not omnipresent, but what his agents (demons or men) do, he is said to do.

III. His Origin.

1. He is a Created Being, James 2:19; Col. 1:16.
2. He is a Fallen Being, Jude 6.
 - (1) The good God could not have made the bad devil.
 - (2) He seems to have been of them that "kept not their first estate", Jude 6; 2 Peter 2:4.

IV. His Destiny.

1. To be Cast Down from Heaven, Rev. 12:9.
2. To be Chained and Jailed 1,000 Years, Rev. 20:1-3.
3. To be Cast Into the Lake of Fire, Rev. 20:10.

NOTE: There is but one Diabolus ("devil"). There are many *demons* (wrongly "devils," in the A. V.). We account for their existence and nature on the same principles that explain those of Satan.

PART FOURTH.

Man.

I. The Original Man.

1. *His Nature*, Eccl. 7:29.

He was made in the likeness of God, Gen. 1:27. He was rational, sinless, a free moral agent capable of and enjoying communion with his God, Gen. 2:15, 19, 20.

2. *His Fall*, Hos. 6:7 (A.R.V.)

By disobedience he lost spiritual life, peace and dominion; and became subject to moral corruption, trouble, toil and death, Gen. 3:17-19.

3. *Its Hereditary Consequences*.

His whole posterity were involved in ruin, Rom. 5:12-19.

II. The Natural Man, 1 Cor. 2:14, 15.

1. *His Nature*: A sinner.

- (1) By Nature:

He is a born sinner (Ps. 51:5); "by nature children (Greek, 'born ones') of wrath", (Eph. 2:3). There is "no good" in him (Rom. 7:18). He is "desperately wicked" (Jer. 17:9). He is essentially God's enemy (Rom. 8:7). Sin is the "law" of his life (Rom. 7:23). He is a wretched and helpless victim of sin (Rom. 7:24). Not one is "righteous, no, not one" (Rom. 3:10). His sinful nature is the occasion of *all* his sinful acts, and he is therefore more abominable in God's sight than they.

- (2) By Practice:

- a. In omission of duty, "all come short" (Rom. 3:23); none "do good" (Rom. 3:12).
- b. In transgressing (Rom. 3:10-18). They sin with their "throat", "tongue", "lips", "mouth", "feet," "eyes", "head" and "heart" (Isa. 1:5-7).

- (3) By Divine Decree.

This fact excludes all excuse or controversy. "The Scripture hath concluded *all* under sin" (Gal. 3:22); "that every mouth might be stopped and all the world become guilty before God" (Rom. 3:19).

2. *His Condition.*

- (1) He is lost, Luke 19:10; Isa. 53:6; 1 Tim. 1:15. A man is "lost" when he has lost his way, home, fortune or life. Man is lost because he has lost God, Paradise, peace, hope, *life*, Mark 8:36.
- (2) He is dead (spiritually), Gen. 2:17. "Dead in . . . sins" (Eph. 2:1, 5; Col. 2:13). Putrefaction has set in (Eph. 4:22; Job 9:30, 31).
- (3) He is doomed:
 - (a) To death and judgment (Heb. 9:27; (b) To "vengeance," "punishment," "banishment," (2 Thess. 1:8, 9); (c) to resurrection to "damnation"; (John 5:29); (d) to the "second death" (Rev. 20:14, 15).

III. The Spiritual Man: His Nature, Standing, Relation, State.

1. *His Nature.*

Regenerated.

- (1) The Necessity of Regeneration.
The natural man being spiritually dead and morally bad cannot "*see*," "*enter*," or "*inherit*" the kingdom of God. John 3:3, 5; Rom. 8:6, 7; 1 Cor. 2:14, but *must* be born again, John 3:7 (marg. "from above").
- (2) The Nature of Regeneration.
 - a. Supernatural:
 - (a) It is "*from above*," John 3:7 (marg.)
 - (b) It is "*a new creation*," 2 Cor. 5:17 (marg.)
 - (c) It is a *resurrection*, Eph. 2:1, 5, 6; Col. 3:1.None can beget, create, or resurrect himself (John 1:13). Spiritual men are *born* "*from above*"; "*of God*"; "*of the Spirit*"; by "*the Word*", John 3:3; 1 John 3:9; John 3:8; 1 Peter 1:23. Regeneration is, therefore, not by reformation, conversion, baptism, or Church joining. It is not a work of *dead men*, but of *the Living God*.
 - b. Radical:
"All things are become new"; there is: A "new creation", 2 Cor. 5:17; "new mind", Eph. 4:23; Col. 3:9, 10; a "new heart" and "new spirit", Ezek. 36:26.

NOTE: It is by regeneration that the "Ethiopian's skin," "the leopard's spots," and the tree's "fruit" can *alone* be changed, Jer. 13:23; Matt. 12:33.

c. Instantaneous.

As there is no middle ground between being and not being, between alive or dead, so the new birth is not by trying, or by passing from grade to grade of moral betterment. "It is only that you look and live", Num. 21:7, 8; John 3:14, 15; John 5:24.

d. Enduring.

Adam's life was conditioned on obedience; the new life is unconditioned; it is a "gift", Rom. 6:23; John 10:28; Rom. 8:31-39; Rom. 11:29.

2. His Standing.

Justified:

(1) The Nature of Justification:

a. Definition of the term:

Justification, like condemnation, is a legal term. It touches one's legal *status*, or *standing*, not his moral *state*. It declares not what he intrinsically is, but what the authorities count him to be. It does not make him *good*, but puts him in *good standing*. It is a verdict of "not guilty." The court might dismiss a man,—that would be to forgive him, not necessarily to justify him, which is to *pronounce him innocent*. A justified man is *counted* guiltless, though he were the worst of criminals.

b. Its Use in Scripture.

"Abraham believed God and it was *counted* to him for righteousness," the same word that is elsewhere rendered "*justification*"; "God imputeth righteousness without works" (i.e., without righteousness; yet only on the ground of the "righteousness of God," Rom. 1:16, 17); He "*justifieth the ungodly*," Rom. 4:3, 5, 6. "*Count*," "*impute*," "*reckon*," occur ten times in this chapter.

c. Its Perfection.

The believer's *state* is imperfect, but his *standing* is perfect. The righteousness God imputes is *the righteousness God requires*. He asks no more; the sinner needs no more. It is

(a) A "righteousness of God," Rom. 1:17.

(b) "God's righteousness," Rom. 10:3.

(c) "The righteousness of God in (Christ) Him," 2 Cor. 5:21.

(d) It is Christ Himself, 1 Cor. 1:30.

(e) The justified are "complete in Him," Col. 2:10.

(f) It cannot be challenged, Rom. 8:33.

(2) The Ground of Justification.

a. The Problem:

"How should a man *be just* with God?" Job 9:2.

God is infinitely *just*. The thoughtless imagine it a light thing for God to forgive. Unbelief denying that God overruled *physical law* and did miracles, yet takes it for granted that He should set aside *moral law* to show mercy. All things are possible with God *but that*. That God could "*be just and justify* (the ungodly, Rom. 4:5) him that believeth in Jesus" (Rom. 3:26), that deep

thinker Job could not imagine (Job 9:2). And even the greatest heathen philosopher, Socrates, said, "It may be that God can forgive sin, but I do not see how." It could not be on the ground of—

- (a) Inherent righteousness for "There is none righteous, no, not one," Rom. 3:10.
- (b) Practical righteousness for "There is none that doeth good, no, not so much as one," Rom. 3:12, A. R. V.
- b. The Answer, Rom. 3:21-26.
 - (a) By shed blood. No blood; no remission (Heb. 9:22); "It is the blood that maketh atonement" by reason of the life (which it is and represents), Lev. 17:11. "When I see the blood I will pass over you," Exod. 12:13.
 - (b) By substitutionary blood. In the nature of the case, the sinner could not pay the penalty in person. Hence: God provided a substitute. This is the teaching of Scripture in the types, in the prophets, the gospels and epistles, from the beginning.
 - aa. *In type*: The skins (Gen. 3:21); the ram (Gen. 22:13); The Passover lamb (Exod. 12:5, 7, 12, 13) and all bloody offerings of the Law.
 - bb. *In prophecy*: In Isaiah 53 we read: "*He bore our griefs, 'sorrows,' 'transgressions,' 'chastisements,' 'stripes,' 'iniquities'; was 'stricken' for us, 'numbered' with us; though He himself was guiltless in word and deed, Isa. 53:9.*
 - cc. *In the Gospels*: Christ is our "ransom" (Matt. 20:28); His blood is shed "for many" (Mark 14:24); His body given "for you" (Luke 22:19); He is the Lamb "that bears the sin (punishment) of the world" (John 1:29); and in Acts we read "*The Church which he hath purchased with His own blood,*" Acts 20:28.
 - dd. *In the Epistles*: "Christ died for the ungodly," "died for us," "justified (us) by His blood" (Rom. 5:6, 8, 9; 1 Cor. 5:7; 15:3; 2 Cor. 5:14, 15, 21; Gal. 1:3, 4; 3:13; Eph. 1:7; 5:2; Col. 1:14, 20-22; 1 Tim. 2:6; Titus 2:14; etc., etc.

(3) The Condition of Justification:

Faith.

a. What it is:

- (a) To believe God is what the Bible declares Him to be, Exod. 34:6, 7; John 1:18; 14:9; 1 John 4:8.
- (b) To believe He will do what the Bible says He will do, Rom. 10:8-11.

- (c) To believe that He saves on the condition He Himself prescribes, Rom. 10:9, 10.
- (d) That He does it *now*, John 3:18; 5:24; 6:47.
- (e) That He *saves you*, 2 Tim. 1:12.
- (f) To dare to keep on believing, Matt. 14:29-31; Rom. 4:20-24.

NOTE: "I know *Whom*—I have *believed*—I am *persuaded*—I have *committed*—able to *keep*"; 2 Tim. 1:12; Rom. 8:38, 39.

- b. Its sole and absolute necessity, Heb. 11:6; John 8:24; 16:8, 9; 1 John 5:10-12.

NOTE: "Impossible," "must," "except."

(4) The Motive of Justification:

Grace.

- a. What it is:
Beneficence, prompted by pure benevolence, apart from any compensation from or worthiness in the beneficiary, especially when he is positively demeritous, Rom. 4:2-4; 11:5, 6.
- b. Its sole and absolute supremacy:
"Not that we loved God," 1 John 4:10; "He first loved us," 1 John 4:19; "while we were—ungodly," "sinners," "enemies" (Rom. 5:6, 8, 10), then we were "quickened," "redeemed," "forgiven," "saved," "seated" (Eph. 2:5, 6; Titus 3:3-7).

NOTE: The Greek word "dorean" means, literally, "for nothing." It occurs in Matt. 10:8; 2 Cor. 11:7; Rom. 3:24; Rev. 21:6; 22:17; reject "freely" and read "for nothing." *Grace moves God to save by grace, i.e., "for nothing."*

(5) The Effect of Justification:

- a. Forgiveness, Eph. 1:7; Col. 2:13, 14. Justification implies pardon.
- b. Reinstatement in God's favor, Eph. 1:6; Rom. 5:1, 2; 8:1. This is far more than forgiveness.
- c. Freedom from the Law, Rom. 10:4; 6:14; Gal. 3:24, 25. The conscience is kept clear not by law-keeping, but the cleansing Blood (1 John 1:7-10); not for ought we *did* but for that Christ died. Freedom from the Law means (a) Escape from its penalty; (b) Deliverance from its authority; (c) Liberty to "live in the Spirit" (not in license), Rom. 8:2-4; 5:17-21; Gal. 5:1-6.

NOTE: The spiritual man has found what Adam lost: Life and righteousness. He has found much more: *Imperishable life and infallible righteousness*, Rom. 5:19-21.

3. *His Relation:*

(1) By Nature.

A *child of God* "and such we are," (1 John 3:1, A. R. V.). The Greek is "Teknoi," children by *birth*. It implies all that is actual, reciprocal in nature, and responsive in tender affection in the parental and filial relationships.

(2) By Position.

a. A *son of God* ("ye are sons," Gal. 4:6). The Greek is "uioi." It implies formal and public recognition and in-statement as inheriting sons ("adoption"), Rom. 8:15. It conveys dignity, expectation, participation, Gal. 4:5-7; 2 Cor. 1:22; Rom. 8:19, 23, 29.

b. A servant.

Every son is a servant. Not of law, but of love and of mutual interest, Gal. 4:1, 2; Heb. 3:5, 6.

c. A saint, 1 Cor. 1:1-3; Heb. 10:10.

NOTE: The Spirit's gifts are to sons and saints for service, Mark 1:10, 11; John 3:34; Rom. 12:1-21.

(3) Sanctification—A—

Formal.

a. The Word "to sanctify" (i.e., *make holy*):

"Sanctify" has, almost exclusively, a *formal sense*. It is used of places, times, things or persons *set apart* by and for God, and expresses a formal relation to Him, not a *moral quality* in the thing, Exod. 35:19; 20:8-11; Ps. 2:6; 89:20.

b. The Persons Sanctified.

All believers are sanctified. All are *saints*, even "yet carnal" Corinthians, 1 Cor. 3:1-3; 1:2, A. R. V.

NOTE: "To be" (1 Cor. 1:2) is not in the original; and if it is required in the translation, still the idea is not to *become* saints, but *to be* what we *are*, viz., saints. These facts have importance in the "sanctificationist" controversy.

4. *His State:*

(1) A State of Imperfection.

The believer's *standing* is perfect (see 2, (1), c.); his *state* is imperfect. *Legally* he is all right; *spiritually* he is yet wrong.

(2) A State of Conflict.

a. Saints sin. John, addressing fellow believers, wrote:

"If *we* say that *we* have no sin, *we* deceive *ourselves*."

"If *we* confess *our* sins, He is faithful and just to forgive *us* our *sins*," 1 John 1:7-9.

b. They have two Natures:

A Puritan saint said, "In every *new* man there are *two* men." There are "the old man" and "the new man." We are to be "stripping off" the one and "putting on" the other, Eph. 4:22, 24.

The "flesh" in the believer "strives against the Spirit," Gal. 5:17, A. R. V.

Paul describes the conflict and its "warring" elements in the seventh of Romans,* and finds himself:

Two Laws	{	A Law of Sin, v. 23.
		A Law of God, vs. 22, 25.
		A Law of the Mind, v. 23.
		A Law of the Members, v. 23.

These principles are "*warring*" for supremacy. This sense of sin in the saint is not a sign that he is not such. "It is no more I . . . but sin that dwelleth" (v. 20); "I myself serve the law of God" (v. 25) while I am in a life and death conflict to eject the hated tenant, and victory is certain, having its source in "Jesus Christ our Lord" (v. 25), Rom. 6:14.

*He wrote in the first person and present tense; with a sense of sin and a "*delight*" in holiness the unregenerate cannot feel. It was his experience as a *Christian* which he recorded. He had a sense of sin and its power few feel; he fought it with more intensity than others. The harder the "new man" fights the tougher the "old man" seems, for he is stirred up to resist (vs. 7, 8). Paul had the peace of justification, but *strove* unto sanctification. "Stripping off" the old man, is like flaying alive.

(3) Sanctification—B—

Spiritual.

a. Its Nature.

Sanctification in a second, but not a secondary, sense is spiritual, not formal; inward, not outward; a quality, not a position. It is not that we be *saints* but that we be *saintly*. It is not that we be *mere* vessels "for the Master's use" but *meet* vessels for the Master's use.

b. Its Author.

Like every grace, it is of God. The saint's part is to yield; God's part to mould. "We are His workmanship"; "it is God that worketh in us," Phil. 2:13; He will complete it. Phil. 1:6; Eph. 5:27; Jude 24:25.

c. Its instruments.

- (a) The Spirit, Rom. 8:2-4; Gal. 5:22-25.
- (b) The Word, Ps. 119:9, 11; John 17:17; Acts 20:32.
- (c) Prayer, Eph. 6:18-20.
- (d) Faith, Acts 15:9.
- (e) The Hope, 1 John 3:3; Titus 2:11-14.
- (f) Obedience, Luke 17:14; Mark 16:15.

NOTE: Contrasts between Sanctification and Justification. Justification is a question of Law; sanctification, a question of life. Justification is by decree; sanctification is by degrees. Justification is an *act* of God; sanctification is a *work* of God. In justification the *sinner* is passive; in sanctification the *saint* is co-active. By justification the *sinner* is saved from the penalty of sin; by sanctification the *saint* is saved from the power of sin. Justification was by the effusion of Life (blood); sanctification is by the *infusion* of Life.

It is of the utmost importance that the student get, and the worker keep, these distinctions in mind, and the related text at his finger tips.

PART FIFTH.

The Dispensations.

I. Divine Division of Time.

1. God parts time into definite periods, "dispensations", Eph. 1:10; 2:7; Matt. 12:32, margin.
2. Each age opens with some new hope, or covenant promise; is ruled by some distinctive principle; and ends in apostasy and judgment.

II. The Seven Ages:

The object of all prophecy is the Kingdom of God. Seven dispensations are distinguished in the course of its unfolding.

1. The Adamic.
2. The Cainite:
3. The Noachic.
4. The Abrahamic.
5. The Mosaic.
6. The Present Age.
7. The Age to Come, the Millennium.

The Ages Past.

Five are past:

- (1) The Adamic: Its principle was *probation*; its apostacy, the Fall; its judgment, the curse.
- (2) The Cainite: Its principle—anarchy; (i. e., no established government; it was lawless (Rom. 5:13; Gal. 3:17), men murdered with impunity (Gen. 4:14, 23, 24); its judgment was the Flood (Gen. 6:1-7).
- (3) The Noachic: Its principle was *monarchy*, one king, one people, one speech, one purpose; its apostacy, idolatry (their skyscraper was an idol "tower"-temple); its judgment, the confusion of tongues and the Dispersion, Gen. 10:9, 10; 11:3, 4, 7, 8).
- (4) The Abrahamic: Its principle—redemption by *grace*, but grace limited to one family (Rom. 4:13); its apostacy, distrust of Jehovah and descent into Egypt; its judgment, the Bondage.
- (5) The Mosaic: Its principle, the Law; its apostacy, the Crucifixion; its judgment, the world-wide dispersion, John 1:10, 11.

This Present Age.

(1) Its Characteristics.

It is the Church Age (Acts 15:14); its principle, universal evangelism (Mark 16:15); grace for "whosoever will" (Rev. 22:17); its apostasy, the Anti-Christian "falling away" (2 Thess. 2:3, 4); its judgment, the seals, the trumpets and the vials of the Apocalypse.

(2) Its Prevailing Conditions.

The characteristics of this age are clearly foretold by our Lord and His Apostles in many places, see Matt. 24; 2 Thess. 2:1-12; 1 Tim. 4:1-3; 2 Tim. 3:1-4; Rev. chapters 2 and 3, and on; Jude 1-24.

Evidently "this present age" will not develop and blend into the "age (of glory) to come". Daniel agrees "even unto the end desolations are determined", Dan. 9:26.

(3) Its Closing Events:

a. The Second Coming of Christ.

(a) Its Certainty, Acts 1:10, 11, etc., etc., etc.; Matt. 24:35.

(b) Its Uncertainty, Acts 1:6, 7; Matt. 24:36, 44.

(c) It is "the next thing", Matt. 24:44; James 5:7, 8; Rev. 22:20.

(4) Its Issues for the Saints:

a. Resurrection, 1 Cor. 15:22, 23.

b. Transfiguration, 1 Cor. 15:51-56; Phil. 3:20, 21.

c. Rapture, 1 Thess. 4:13-17.

d. Judgment; not for sin but for service, 2 Cor. 5:10; 1 Cor. 3:11-15.

(5) Its Issues for the Nations:

a. Destruction of Anti-Christ and his confederates, 2 Thess. 2:8-12; Rev. 19:11-21.

b. Judgment, Matt. 25:31-33.

c. Inheriting the Kingdom, Matt. 25:34; Acts 15:17.

(6) Issues for the Jews:

a. Return, Ezek. 37:21-28.

b. Conversion, Rom. 11:25-27; Rev. 7:1-8.

c. Glorious Restoration, Isa. 2:1-4.

The Age to Come, the Millennium, Mark 10:30; Rev. 20:4.

(1) Characteristics, Isa. 65:17-25; 66:22, 23.

(2) The Apostasy, Rev. 20:7-9.

This Age Ends With the Following Events.

a. Resurrection of the "rest", Rev. 20:7-15.

b. Judgment, Rev. 20:7-15.

c. Eternal Punishment, Matt. 25:46; 2 Thess. 1:6-9; Rev. 20:10, 15; Matt. 10:28.

d. Then cometh "The End", 1 Cor. 15:23-28.

PART SIXTH

The field for personal evangelism is the world. As it has been plainly proven, every believer is obligated to do personal work. It is therefore obvious that he can do it anywhere and everywhere. Your teacher can bear testimony, personally, to having been privileged to deal with men in homes; on the street; on steam cars and street cars; in offices; in stores and in shops; on steam boats and ferry boats; at church services and church socials; at weddings and at funerals; at picnics and parks; at banquets and business meetings; at lectures and entertainments; in public houses and private homes; at ball games and in billiard rooms; in salons and in saloons. He has dealt with doctors and dentists; policemen and politicians; cowboys and clerks; merchants and mechanics; bankers and bartenders; soldiers and sailors; floorwalkers and floorwashers; students and servants; prisoners and patients; matrons and maids; society women and scrub women; contractors and conductors; citizens and criminals; rich and poor; old and young; black and white; red and yellow—and the same Gospel message has been found to fit the need of all sinners, and in a great majority of cases thoughtful respect has been accorded the Word of God.

Open Doors

While it is true that doors are open everywhere, it is also true that we can open doors, and if we are to reach all conditions of people, we must go where they are.

Be Natural. Men hate "can't" and so does God. Look men straight in the face; look pleasant; speak kindly, but firmly. You have the remedy for all human ills. You are the physician of souls. You are ministering in the name of the King. Why should you not be a joyful worker?

Topics which may lead naturally to the subject of the soul's need may be the weather or the war; politics or business; social events or social conditions; the latest fire, flood or famine; trees or flowers; the climate; hunting or fishing; the moon or the movies. All roads lead to Rome. All conversation may lead to Christ. You may pass a tract and say you have read it and ask an opinion concerning it. You may have a book or a pamphlet and ask a man to read a paragraph. You may ask what city or country he is from, and how it compares with his present home. You might carry a picture of the president or some notable man and show it. You may have an old coin to show and some incident connected with it. A sparrow affords a good theme; the dogs contrasted with the dogs of the Orient. The clouds lead to Christ—He went away in a cloud and will so come again. So also the rain and rainbow; a new building or an old shack; a personal pun or a humorous story. You could tell about the boy who asked his father whether if he rode on Sunday in a first-class auto and then ran

around during the week in a Ford, he would be leading a double life; this would lead up to the double life of a sinner or a saint.

Keep your eyes open for opportunities. If you don't see any, make them. You could not be in the company of a commercial traveler for five minutes without knowing his line of trade. Why should people be in your company and not know your business?

Personal Work Through the Post Office. Write letters. You can go into all the world with pen and ink. People who might avoid you personally would no doubt read your messages. The writer has friends who, having lost their little girl through a sad accident, were moved to follow the notices of deaths in the papers and mail the bereaved ones little books and tracts of comfort, and through this means created a work by which they were able to bring many souls to the Lord. Mail tracts to people; follow the message with your prayers.

The Personal Worker's Prayer List

You must have a prayer list. Pray definitely to the Lord by *names* for the unsaved who are on your list; do not take them at random; you are engaged in a serious business, one that involves the glory of God. As the Lord gives them to you, write them down. Pray daily for them; seek guidance concerning your access to them; be on the lookout for opportunities to speak to them; do not force the doors; wait for the leading of the Lord. He will not fail you. Be ready when the opportunity comes and trust implicitly that the Lord will use you.

Do not tell people you have certain names upon your prayer list; do not embarrass people by announcing the fact in your meetings. You are to use the wisdom of God in your work. Be much in prayer for those whom the Lord has given you to pray for. Those He has given you to intercede for will be those He will use you in winning. *Take time to pray.* Fight against perfunctory or formal praying. Pray often during the day until God burdens your soul with desire for them.

A Few FUNDAMENTAL Facts for Personal Workers

- (1) THIS IS A LOST WORLD. Men are by nature unfitted to dwell with God. Rom. 3:10-23; Rom. 8:8.
- (2) GOD DESIRES THE SALVATION OF MEN, 1 Tim. 2:4; 2 Pet. 3:9.
- (3) MEN NEED TO BE SAVED.
 - (a) In order that they may glorify God here and hereafter.
 - (b) In order that they may have the joy that comes from saving others.
 - (c) In order that they may escape the doom of the impenitent.
- (4) GOD HAS ORDAINED THE SALVATION OF MEN THROUGH THE AGENCY OF MEN.

An angel could be the servant of God to Cornelius, but he must have a Peter to show him the way of life, Acts 10:3-6, 22.
- (5) SOUL SAVING IS THE GREAT BUSINESS OF GOD, Gen. 3:8, 9; Luke 19:10.

- (6) EVERY BELIEVER IN JESUS CHRIST AS SAVIOUR, IS CONSTITUTED A SERVANT, John 15:16.
- (7) SERVANTS ARE CALLED TO BE SOUL-WINNERS, John 17:18.
- (8) SOUL SAVING IS THE MOST BLESSED SERVICE EVER COMMITTED TO MEN, Dan. 12:3.
- (9) THE JOY OF THIS SERVICE IS BEYOND COMPARE, Psa. 126:6.
- (10) THIS BUSINESS IS A SUCCESS. While more than 90% of men who go into business and professional life fail, no man fails who prosecutes this business, Isa. 55:10, 11.
- (11) THERE IS NO EXCUSE THAT ANY SERVANT CAN OFFER FOR FAILURE TO ENGAGE IN THIS BUSINESS, Jas. 4:17.
- (12) THE FIELD FOR THIS SERVICE IS THE WHOLE WORLD, Matt. 13:38.
- (13) THE TIME FOR THIS SERVICE IS NOW, John 9:4.
- (14) THE WAGES FOR THIS SERVICE ARE ASSURED, John 4:36.
- (15) THERE ARE DIFFICULTIES IN THE SERVICE, BUT NONE THAT ARE INSURMOUNTABLE, Eph. 3:20; 2 Cor. 9:8.
- (16) WIST YE NOT THAT YE MUST BE ABOUT YOUR FATHER'S BUSINESS? Luke 2:49.

Suggestions

The work of soul winning is both *easy* and *hard*. It is easy in the sense that *spiritually* it is the natural and normal thing to do; *hard*, because according to the flesh it will be the thing you will shrink from doing. The Holy Spirit will be leading, urging, impelling you to speak to the unsaved. Satan will be hindering, impeding and excusing you for not doing the work. When you feel the inclination and desire to win people, that is the leading of the Spirit; when you are seeking for some good reason or excuse for not doing so, that is the devil's work.

He that winneth souls is *wise*. Prov. 11:30.

Be wise as a serpent and as harmless as a dove. Matt. 10:16.

Preparation

(1) A PERSONAL EXPERIENCE.

You must know that you yourself are a saved soul. You must know this *definitely*. You must have the *assurance* of your own salvation.

You must be able to put your finger on the Word of God that gives you the assurance, and be able to say "I know whom I have believed," 2 Tim. 1:12.

- (a) I know that Christ died for my sins according to the Scriptures, 1 Cor. 15:3.
- (b) I know that He was raised again for my justification, Rom. 4:25.
- (c) I am justified from all things. Acts 13:39.
- (d) I know I was blind, John 9:25.

(e) I know that if this earthly house of my tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5:1.

(f) I know that when He shall appear, I shall be like Him. 1 John 3:2.
You must be able to have this personal, definite experience of your own salvation and relation to the Lord.

(2) A PURE LIFE.

Your heart must be right with God. Much of failure can be attributed to those who seek to serve the Lord without being separated to the Lord. You must confess and abandon every known sin. You must live in fellowship with your Master, the Great Soul-saver and Sanctifier. You cannot have the blessing unless you are living in fellowship with Him, and of what use is service without His blessing?

You cannot be a worldling and a worker for God.

No worldly, card-playing, theater-going, dancing, selfish, self-seeking, Christian is ever a soul winner.

You must come out from that kind of a life, and care more for souls than for self.

You must separate yourself from the things that are contrary to God's mind, and you must separate yourself unto God. 1 John 1:6, 7, 9; 2 Cor. 6:17, 18.

(3) A PRAYERFUL LIFE.

A soul winner must be a soul wrestler. If there be but little prayer, there will be but little performance. Prayer prepares the heart of the worker, and prepares the object of his work.

There must be much prayer if there is much power in service. Prayer is essential to the believer's life. No man can be a healthy Christian who is not a hearty intercessor.

God reaches us through the written Word. We reach God through the living Word.

The conditions of answered prayer are—

According to the will of God. 1 Jno. 5:14, 15.

For the glory of God. 1 Cor. 10:31.

Prompted by the Spirit of God. Eph. 6:18.

Asked in the name of the Son of God. John 14:13, 14; 15:16; 16:23, 24.

Pray for access to men, and for grace to enter the open doors. Pray for wisdom to use the Word; pray for patience in dealing with men. Pray for enlargement of heart that you may have sympathy with all men. Pray for a love for souls. Pray for fellow-workers who are seeking the salvation of souls.

Plead the promises of God and pray without ceasing, Jas. 5:18.

You will not be able to break down barriers and bring men and women to the feet of the Lord unless you prevail in prayer.

(4) A PURPOSEFUL LIFE.

You must be definite in your aim and determined in your purpose. You must set your stakes and order your life in the line of your call. *You must live a soul-saver's life.* 1 Cor. 9:16.

"Woe is me!" Unless the consciousness of the need of lost men; unless the consciousness of the call of God to the work; unless the consciousness of the solemnity of refusal to do the work, shall possess you, failure will be written over your life, as it is over the lives of so many Christians. You must give yourself unreservedly to this great calling; you must be ready and willing to make any sacrifice; you must throw your whole soul into the work.

The *obligation* of every Christian is to do personal work. Henry Ward Beecher says: "The longer I live, the more confidence I have in those sermons preached where one man is the minister, and one man the congregation; where there is no question as to whom is meant when the preacher says 'Thou art the man'."

(5) A PERSISTENT LIFE.

There is no discharge in this war. You were saved to serve; it is your business to serve. You *must* serve. Do not be discouraged. You will make mistakes; you may meet with rebuffs; you may be criticized; but you are called of God to do this work. You must learn to love it, and you will, if you go on in obedience to your orders. You do not serve alone. He is with you. You will learn to do this work by *doing* it. You will have many happy surprises. You will set in motion influences which will go on through all eternity. One soul is of more value than a world. You may reach one that will reach ten thousand.

You must do this work whether you feel like it or not.

A Divine Art

Soul saving is a divine art. Men are not born soul savers, but are made. There is a widespread misapprehension in the minds of most Christians concerning responsibility for this work. Christians seem to think that *some* people are called to this work, but that the obligation is not universal; that it is work which one *may do* or *not* as they choose. This is false, unscriptural and illogical. Soul saving is the *greatest work in the world*, and is committed to every believer. All may have the joy of doing it who give themselves to it, and all who fail to do it are recreant to a holy trust, and will be the poorer throughout eternity.

The Purpose of Our Salvation

The acceptance of Christ as Saviour and Lord results in a new relationship. We are delivered from the dominion of darkness into the kingdom of God's dear Son. Col. 1:13.

We have voluntarily accepted a new Master and have become subject to new laws. John 1:12; 1 John 5:12; Rom. 8:2. Our bodies have become temples for the indwelling of the Holy Spirit. 1 Cor. 6:19; 2 Cor. 6:16; Col. 2:20. Henceforth we are to be the praise of His glory (Eph. 1:12) by bearing much fruit. John 15:8.

We were *saved to serve*, so that we might say, as did our Lord, "I have finished the work that thou gavest me to do." John 17:4.

While it is true that there are manifold gifts of the Holy Spirit for ministry and worship (1 Cor. 12:1-11), and to all is given some special definite ministry (1 Cor. 12:12, 31), yet it remains absolutely true that every believer must be a soul winner to fulfil the functions of the new life.

The Normal Christian Life

The life of the believer is evangelistic, for his life is the life of God. The first picture we have of the ruined world is that of God seeking the sinful pair.

The purpose of Christ's coming was to seek and save the lost. (Luke 19:10; Gen. 3:9; 1 Tim. 1:15). The Christ life within us must go out to the unsaved; a proof of this is that invariably the impulse of a newborn soul is to find someone else to whom the wonderful story can be told. (John 1:45). Were we living the normal Christian life we would be everywhere, in the most natural way, telling the wonders of Christ's love. Acts 8:4.

What Believers Are

We have selected seven significant terms which are applied to believers which clearly set forth their responsibility in the matter of soul winning;

(1) *SERVANTS*: "Let a man so account of us as of the ministers of Christ," 1 Cor. 4:1. In the original the word "minister" used here suggests one who is an officer, on duty and subject to orders. It is the same word as found in Acts 26:16 where the Lord gives the message to Saul.

We are *servants*. Paul calls himself a *bond slave*—one that has been redeemed at a price; bought from under the ownership of sin, and now belonging to a new Master, Christ. He is not his own. He is to do his Master's bidding. As a minister of Christ, or a slave of Christ, he must receive and carry out his Master's will.

How gladly should we subscribe ourselves as the bond-servants of such a Master, and be glad to run His errands.

(2) *STEWARDS*: "Stewards of the mysteries of God." 1 Cor. 4:1. A steward is a house manager; to him is committed certain responsibilities relating to the house. The character of the steward is set forth in Titus 1:7. His service is described in 1 Peter 4:10.

To the steward has been committed the mysteries of God; truths once hidden are now revealed, and the greatest of all is the love of God for a lost world, and this great truth we are to minister to lost men. How could any good steward refuse to reveal this great mystery?

(3) *AMBASSADORS*: 2 Cor. 5:20.

An ambassador is a chosen representative, selected by the ruler of a country—not self-appointed.

He receives his instructions from headquarters and must act in accordance.

He resides in a foreign country.

The flag of his own country waves over his head.

Treatment of an ambassador is treatment of the sovereign of his country.
He is subject to recall at any time.

We represent Heaven's court; we speak with authority. Who would be ashamed of such high honor?

(4) *WITNESSES*: Acts 1:8.

The word "witness" (martyr)—those who witness for Christ do so at the expense of their lives. They pour out their lives in testimony for the Master. They count not their lives dear unto themselves. They tell what they know and are always glad to say, "And we are witnesses of these things." Acts 5:32.

A believer *must* witness by lip and life.

(5) *MISSIONARIES*: John 17:18.

The word "sent" is *apostolos*. Paul was an apostle, a "sent one." The Lord Jesus Christ was the great missionary, and He has commissioned every believer for missionary service. We are to do the same service which He did. He came with the message from the Father; we go with the message from the Lord Jesus.

Every believer is a foreign missionary. The world is a foreign field; heaven is our home. Phil. 3:20.

The Son came gladly when sent of God.

The Holy Spirit came gladly when sent of Christ.

We should go gladly bearing the message of salvation. What joy to be as He was in the world. What tidings we bear; what blessings we bring.

It is unscriptural to make the invidious distinction of *Home* and *Foreign* Missionaries. Every believer *is* a Foreign Missionary. Learn this expression by heart.

(6) *BUSINESS MEN*: Luke 19:13.

The word "occupy" is *business*—"do business until I come."

The Lord has called us to a business life.

How did Christian men ever conceive the idea that we were called to a life of ease? How did they ever come to look upon the Christian life as one of independence of God? A life in which they could do as they pleased?

He has set us up in business. We have the most sacred service; our business is the winning of men from the kingdom of darkness. It is business, not play. Eternal business. We must push the business to the ends of the earth. We are traveling men, and must dispose of our sacred stock. We must display our goods; we must find customers.

(7) *FISHERS OF MEN*: Matt. 4:19.

The sea is a type of the world. Out of the sea we are to take men alive. The promise here is very specific: "I will make you."

Fishing for men suggests some new thoughts about the work of winning men. There are so many kinds of fish and so many different ways of catching them—big fish—little fish. Fishing from shore—from boats. All kinds of hooks, bait, tackle and nets.

To be a good fisher of men, study your fish, the water, the seasons. It is an art to be a good fisherman.

"Follow Me." The secret of catching the fish lies in these two words. Follow Him; study Him; live like Him; obey Him. You may be very green and raw at the business, but if you follow Him you will be made a successful fisher. To catch men is the greatest work in the world.

(Commit these seven terms as applying to yourself.)

Twelve "Don'ts" for Personal Workers

- (1) DON'T parade yourself as a personal worker.
- (2) DON'T assume that you know it all. The more you know, the more humble you will be. It is the light weights who boast.
- (3) DON'T attract attention to yourself in your work. Lift up your Lord.
- (4) DON'T deal with an inquirer in a crowd. Get him alone.
- (5) DON'T hammer a man. Use the sword of the Spirit.
- (6) DON'T do all of the talking. Give your inquirer an opportunity.
- (7) DON'T be afraid of the face of any man; you represent the King of Kings.
- (8) DON'T believe all that men say. Men are liars and never more apt to lie than when arguing against the Scriptures.
- (9) DON'T get into ruts in your approach to men; be natural.
- (10) DON'T be discouraged at seeming failure; the *Word* never fails.
- (11) DON'T put off until tomorrow what you can do today.
- (12) DON'T forget to pray while you work.

BE NATURAL.

BE COURTEOUS.

BE CONSIDERATE.

BE DEFINITE.

BE COURAGEOUS.

BE PRAYERFUL.

BE PERSISTENT.

SECTION TWO

Method of Dealing with Different Classes of the Unsaved

Part 1—The Indifferent.

Part 2—The Anxious.

Part 3—The "Too Great a Sinner."

Part 4—The Self-Righteous.

Part 5—The Backslider.

Part 6—Those Lacking Assurance.

"DO BUSINESS"

"Do business until I come" (Luke 19:13), *Rotherham*.

Here is a parable which illustrates the work committed to the Lord's people during His absence.

He has purchased a kingdom, He has gone to claim it.

To His servants He commits trusts, to be invested for His benefit:

The Entrustment:

The Gospel. This is the capital with which the business is to be carried on.

"But as we were allowed of God to be put in trust with the gospel," 1 Thess. 2:4.

Nothing so sacred was ever committed to men, Acts 4:12.

Think of the purchasing power of the Word of God! Heb. 4:12.

Its power to convict and convert men, 1 Thess. 1:5.

The value of one soul as compared with the whole world, Mark 8:36.

The Enterprise:

The Head of the Church was a business man.

"Wist ye not that I must be about my Father's business?" Luke 2:49.

"My food is to do the will of him that sent me and to finish his work," John 4:34.

"I have finished the work which Thou gavest me to do," John 17:4.

A solemn business—requiring clear heads and holy hearts—a savor of life or death, 2 Cor. 2:16.

A safe business—no fear of results, Isa. 55:11.

A satisfying business—present peace and then eternal joy, Psa. 126:6.

No person need hang his head who is engaged in this business.

The Extent:

No little parish or section.

A world-wide business.

Unlimited territory, unbounded opportunity.

Room for the exercise of every gift.

Opportunity for development of all resources.

Competition is the life of trade. "Provoke unto love and good works," Heb. 10:24, 2 Cor. 9:2.

The End:

The business will be closed suddenly.

Time indefinite, "Till I come," 1 Thess. 4:16, 17.

Swift as the rays of morning light the agents will all be called in, books closed, accounts examined, faithful rewarded.

Work while it is called today, John 5:17; 9:4.

An illustration of faithful business enterprise—1 Thess., first chapter.

SECTION TWO

PART FIRST

The Indifferent

Having mastered the first section, you should now seek to do personal work in a definite way. Special consideration will be given in this section to the following classes of the unsaved with whom you may be called to deal:

- (1) The Indifferent.
- (2) The Anxious.
- (3) The "Too Great a Sinner."
- (4) The Self-Righteous.
- (5) The Backslider.
- (6) Those Lacking Assurance.

(In the succeeding section—Number 3—we will consider Romanists, Jews, Seventh Day Adventists, Mormons and Russellites, Theosophists, Christian Scientists, New Thoughtists and Spiritualists, and those having Special Difficulties).

Taking the classes in order named, we begin with those known as

The Indifferent

We begin with this class because they constitute the larger part of the unsaved. Their number is far larger than one would suppose, and is growing larger by reason of the increasing number of religious cults which seek persistently to propagate their vagaries, resulting in an attitude of indifference to all religious systems on the part of many people.

Conditions have also materially changed during the past few years. The Bible has, to a large degree, been eliminated from the public schools. In the colleges and higher institutions of learning, doubt is expressed as to the supernatural inspiration of the Bible, and in many cases it is denied absolutely.

A changed attitude in many pulpits concerning the necessity of the atonement of the Cross, and the denial of the doctrine of eternal punishment, has also increased the attitude of indifference.

The worldliness of the churches, neglect of the family altar, the secularization of the Lord's Day, the craze for amusement (and that of demoralizing character) have all helped to produce a state of indifference to spiritual things.

Bearing these facts in mind, you will remember that the definite need of this

class of people is to be brought to a conscious confession of sin. You will therefore need,

First: To be deeply convicted yourself that men are lost, and that sin is a fearful enormity in the sight of God. If the Son of Man came to save the lost, then *men are lost*. (Luke 19:10)

"For the Son of man is come to seek and to save that which was lost."

Second: That it is the work of the Holy Spirit to convince men of sin. (John 16:8-11).

"And when he is come, he will reprove the world of sin and of righteousness, and judgment.

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more.

Of judgment, because the prince of this world is judged."

Third: That you must work in harmony with the Holy Spirit in the use of the Word of God, (Heb. 4:12).

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

in order to

I. Compel Conviction of Sin:

As to the question of violated law (and there are no laws, human or divine, without penalties), ask, "Does the violation of law merit punishment?" "Is violation of the law of God, a sin?" "What is sin?" (1 John 3:4).

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Then bring the question home by asking, "Have *you* violated the law of God?" "Have you ever told a lie?" One lie makes a liar; no liar can enter the kingdom of Heaven. (Rev. 21:8).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators; and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Ask "Why is it that every one has had the same experience from childhood; all have lied?" If this statement is questioned, ask "Do you know any one who would be willing to state in writing that he had never told a lie?" Is not the fact that lying is universal a proof of the universality of a lying nature? It is then natural, or nature, for people to lie. Every child lies. It is the evil nature that is sinful, and sin is natural to all men.

Now turn to Rom. 3:22

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."

and show that God has put all men in one class, making no difference. Jesus Christ is the *only* exception to this sweeping statement. Including yourself in this class, state that you know from personal experience, as well as from God's Word, that all men are sinners.

Give an Old Testament picture from Gen. 6:5-7 of humanity as God sees it, and show that God sent the flood upon the whole earth to cleanse it of those sinners.

Take Rom. 3:10-20 for a New Testament photograph of man from God's standpoint. Read this once or twice until it makes a vivid impression.

Then read Rom. 3:9:

"What then? are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin."

Here God includes *all* under sin, and brings the whole world in guilty before God.

Hold up the picture the Lord Jesus Christ Himself gives of the human heart (Mark 7:21-23):

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

All these things come from within and defile the man."

showing that the heart is itself the seat of sin, and justifies the Scripture that says "The heart of man is desperately wicked" (Jer. 17:9).

Bear in mind that you are a surgeon with a knife, that you are seeking to produce conviction of sin, and must not cease until the operation is complete.

Rom. 8:7 will show that the carnal mind ("the mind of the flesh" R. V.) is God's enemy; is never subject to the law of God and can never be:

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

From Prov. 24:9 show that foolishness is sin:

"The thought of foolishness is sin; and the scorner is an abomination to men."

From James 4:23 show that "knowing to do good and doing it not" is sin, and from Rom. 14:23 that "Whatsoever is not of faith, is sin."

Question the inquirer concerning the commandments of God and ask "Have you ever broken one?" Compel a "yes" and then charge from Gal. 3:10 that they are "under the curse:"

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

II. Convict of the Greatness of Sin:

Using Jas. 2:10 show that if one commandment has been broken, all are broken. Ask "Have you ever loved God with all your heart, with all your soul and with all your mind?" All will be compelled to answer "no" and say that no one has ever done so. State that Christ names this as the first and great commandment, and if it is a *great* commandment, he who violates it is a *great* sinner. God's law demands *absolute* perfection, and any violation involves eternal separation from God. With all these facts before the inquirer, raise the question, "What is the greatest sin?"

Now, having used the Word to convict of sin, show that this universality of

sin necessitated the coming into the world of a Savior sufficient for sin, (1 Tim. 1:15)

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
and use 1 Pet. 3:18

"For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."
to show that by reason of this fact Christ came into the world to save sinners. Then press home upon the heart of the inquirer the fact that the greatest of all sin is the rejection of the Son of God as the Saviour of sinners. It is a sin against *light*, (Heb. 10:29).

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

It is a sin against *life* (John 3:36).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

and proves the rejector insensible to light, holiness and truth, of which Christ is Himself the embodiment.

III. Convince of the Wages of Sin:

Sin is a state which, with its fruit, deserves its reward. "The wages of sin is death," Rom. 6:23. The end of *sin*, is *sinning*. Death is eternal separation from God. Every person merits eternal death by reason of his sin. He who sows to the wind must reap the whirlwind, and there is no exception to this unfailing and universal law.

IV. Convince That the Remedy Is at Hand:

The picture for the sinner to look upon is found in the 53rd chapter of Isaiah, where the Lamb of God is presented as the all-sufficient sacrifice. The suffering Saviour is the Sin-bearer, (Isa. 53:3-6).

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

He was the believer's Substitute, (1 Pet. 2:24).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

He was God-given for sinful man, (John 3:16).

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

He is *God-given*, that men may be *forgiven*.
Urge immediate acceptance of Him by the convicted sinner.

Bible Illustration:

The foolish virgins, in Matt. 25:5. They all slumbered and slept. Men will wake up bye and bye. (Rev. 6:17).

"For the great day of his wrath is come, and who shall be able to stand?"

Other Illustrations:

"At a lunch counter in the city of St. Paul, Minnesota, a man came in and sat next me. Being led to speak to him I found that he was a travelling man, representing a Chicago tobacco firm, and found, also, that he was not a Christian. He was a Swede by birth, large and with a good face.

"I did not condemn his business, nor tell him how sinful was the use of tobacco. I knew that would antagonize him. I asked the man if he was satisfied with his life. He said 'No, who is?' I said 'I am.' He could not see how any one could be satisfied, but I said 'The Lord satisfieth the longing soul, and filleth the hungry soul with goodness', quoting from the Scriptures a few verses such as have been already given.

"I showed him what sin was in God's sight, the consequences of sin and the eternal destiny of the sinner, pressing the claims of Christ upon him as Savior and Lord. I then pictured to him the joy of the Christian life and instantly he became interested. Before we left the counter, he had determined to give up his business, send his samples back to Chicago, come to our Bible School for study and fit himself for Christian work. All this he did. He gave earnest heed and definite application to the study of the Word, testified publicly and won the hearts of Christians and touched the hearts of many sinners. Persisting in his preparation for service, he went as a missionary to South Africa, there laying down his life for his Lord.

"Thus a man who, to all appearances, and so far as I knew, was perfectly indifferent to spiritual things, was found in a lunch room, his life was transformed inside of twenty minutes, he became an ardent soul-winner, and died a martyr."

Bible Reading On Sin:

1. *Men have low and inadequate notions of sin.* This leads to superficial thought concerning Christ's sacrifice for sin. To fully appreciate the cross of Christ, it is essential to have a clear understanding of the heinousness of sin. Sin means:

- (1) *Missing the mark:* A man sins when he deviates from the right course, 1 Sam. 15:24. "I have sinned" Saul says, or, in effect: "I have missed the mark by failing to comply with God's expressed command."
- (2) *Transgression:* I John 3:4. This word means "passing over a boundary." In Num. 22:18, Baalam says "I cannot go against the Word of the Lord to do less or more."

(3) *Iniquity*: This is a term which implies wrong doing. It means a "twisting out of the course," 2 Sam. 24:17.

(4) *Rebellion*: The sinner sets up his will against the will of God, and dares to fight against it. In Isa. 1:2 the Lord speaks of Israel as "rebels" against Him. This is an aggravated symptom of sin.

2. *Sin is prenatal*, Psa. 51:5. We were born in sin; born with a sinful nature, Rom. 7:18. Paul includes himself and all of the Ephesians in his description of the natural man, Eph. 2:1-3.

3. *Sin cannot be eradicated*: The nature of man cannot be changed, Jer. 13:23; Job 9:30, 31; Rom. 8:7.

(1) Men sin in thought, Prov. 24:9.

(2) Men sin in words, Matt. 12:22.

(3) Men love sin, John 3:19.

(4) Men sin continually, Gen. 6:5.

4. *Sin is universal*: Rom. 3:12.

(1) All have sinned, Rom. 5:12.

(2) All are included in guilt, Gal. 3:22.

(3) The wages of sin is death, Ezek. 18:4.

5. *Sin is spiritual death*, or separation from God, Rom. 8:6. Men are dead while they live, I Tim. 5:6; Eph. 2:4.

6. *Sin is physical death*, Psa. 89:48; Heb. 9:27; Gen. 3:19.

7. *Sin is eternal death*, Prov. 29:1; Matt. 25:41.

The cross of Christ must be viewed in the light of all these Scriptures concerning sin and the sinner. Nothing less, nothing else, could meet the sinner's case.

PART SECOND

The Anxious Inquirer

You are keeping in mind, of course, your prayer life and your prayer list. You are remembering that you have been saved to serve; that you are a witness for Christ; that your business is to glorify your Lord by seeking to save the lost. You are taking up the study with a sincere and strong desire to be used of God in the greatest of all occupations. If not,—then review very carefully and prayerfully “A Few Fundamental Facts for Christian Workers,” in Part Six of Section One, and surrender yourself anew to the Lord for service.

In this lesson we will consider the very opposite class considered in the previous lesson:

The Anxious Inquirer:

There are many people who would like to be Christians, but no one has approached them upon the subject. Over and over again men and women have testified that years have passed without any one speaking to them about Christ and the Christian life. Many of these do not know what is the essential thing for one to do in order to become a Christian. But few Christians know how to deal with the unsaved, and fewer still are conscious of any obligation to care for souls. As a consequence, there are multitudes ready for the reaper, but there are so few reapers with the sickle.

This is the easiest class of all to deal with, and the worker should know how to state clearly and simply the way of salvation. The following incident will illustrate this:

“One day in the great Wanamaker store in Philadelphia, a young fellow volunteered to show me a certain department. As I walked along with him I expressed my gratitude for his kindness to me and said: ‘One good turn deserves another; I wonder if you could tell me the way to heaven.’ He hesitated and then said ‘You will have to ask some minister.’ I handed him a little card and said: ‘That will show *you* the way.’

“I determined then to test the matter by pursuing my question with others. One man said: ‘Read the Bible;’ and I said, ‘Which part?’ to which he replied, ‘I do not know.’ Another said: ‘You must go to church and find out.’ Another said, ‘You must pray.’ I finally found a man whom I had not seen for over twenty years and without making myself known to him, I slipped my arm in his and earnestly asked him the question and immediately he gave me the simple, plain, definite plan of salvation.”

There are some things you should not tell the anxious inquirer to do: Do not tell him to “repent” because the Scripture word “repent” has many meanings, and

the New Testament word means "another mind" or a "change of mind," and if one is anxious you want to eliminate everything from his mind but the one thing necessary. If one is occupied with a question as to whether he has repented enough or is sorry enough for his sins, his thoughts will be upon himself rather than upon his Saviour.

Do not tell him to pray the "publican's prayer,"—"God be merciful to me, a sinner,"—for that prayer was the prayer of a Jew, on Jewish ground. The publican prayed with his thoughts upon the mercy seat where the blood was sprinkled, and he was conscious of the merit of that blood. His prayer was practically "God, be *mercy-seated* to me, the sinner."

Do not tell him to pray to God, because access to God is through the merits and in the name of the Lord Jesus, and one must accept Him before he can use His name. "No man cometh unto the Father but by me." (John 14:6).

First of all, show the inquirer that God is merciful, and that God has been seeking *him*.

The attitude of God from the fall of man has been that of a *seeker*. He sought Adam and Eve and showed to them the way of life. When Jesus came into the world, He came to seek and save the lost (Luke 19:10):

"For the Son of Man is come to seek and save that which was lost." and the Lord Jesus is always saying, "Come unto me, and I will give you rest." (Matt. 11:28).

In presenting the Gospel it is very essential that the worker understand thoroughly the Gospel of the grace of God. God loves men and has manifested that love by the gift of His Son, (John 3:16, 17).

Have the inquirer read these well known verses. Ask, "What is it that God has given?" Ask *why* He gave His Son, and to *whom* did He give Him, and emphasize "*whosoever*." Ask, "Are you included in the whosoever?" "What must one do with an offered gift?" What did God desire to save us from in the giving of his gift?" "What is *included* in the gift?"

Show that eternal life includes the forgiveness of sin and the impartation of the life of God; that when one has accepted the Son, he has been born from above and has the life of God, (Col. 1:14):

"In whom we have redemption through his blood, even the forgiveness of sins."

(John 17:3)

"And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

Next take Isa. 53:6 and show what God's Son had to suffer in order that He might become God's love gift to men. Ask your inquirer to say "He was wounded for *my* transgression; He was bruised for *my* iniquity," etc. His simple repetition in this manner will help him greatly to apply the statement to himself.

Next give the picture in 1 Pet. 2:24:

"Who, his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed."

Make the picture as graphic as you can; let the inquirer see it; hold it before him.

Use John 1:12 next, reading "*children of God*" in place of *sons*, for so it should be:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Explain how when one receives this gift there accompanies it the authority of God by which he is entitled to account himself one of the children of God. He is born by faith into the family of God and becomes His child; he receives divine life and power, and is able by that power to live the new life.

Now press the matter home and ask the inquirer if he is willing to receive the gift of God's Son and become a child of God, and if so, to confess him publicly, (Rom. 10:9-11).

"That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth on him shall not be ashamed.

Emphasize the necessity of a full and frank confession of Jesus as Saviour and Lord.

The following suggestions should be given to all those who accept Christ:

(1) There are numerous kinds of Christians,—some earnest and devoted; some half-hearted; some backslidden in state.

(2) To have a happy, joyful Christian life, one must be clean-cut and out-and-out in their profession.

(3) In order to so live, it is essential that the will be surrendered to the Lord. Keep nothing back; yield all to Him in simple, childlike trust and do it heartily.

(4) Take the Bible as a guide. Read and study it systematically daily. Let nothing stand in the way of giving it first place. Food for the soul will be found in the Scripture. You cannot grow without food. You must hold yourself absolutely to the business of knowing God's Word.

(5) You must cultivate a prayer life. Bring everything to Him daily. Breathe the atmosphere of contact with the Lord by the Holy Spirit. Pin your faith to His promises. You must prove the Lord; mighty things for God are always wrought through prayer.

(6) You must do business for the Lord. You must seek the salvation of others. You must give out Gospels, portions of the Gospel and tracts. You must witness joyfully for Him. You must know and remember that you are saved to serve.

(7) You must not have your eyes upon other Christians, or leaders, but keep your eyes on the Lord. Read often Phil. 2:5-8.

Bible Illustration

The Philippian jailer is an apt illustration, (Acts 16:25-40): Conditions produced by God's miraculous freeing of Paul and Silas and the shaking of the

jail awakened conviction. The jailer was anxious, his question manifested it, "What must I do to be saved?" Paul's reply was equally simple. He did not tell him to pray; he did not tell him to "hold on;" he did not tell him to wait; he told him to "believe on the Lord Jesus Christ and thou shalt be saved," and the jailer believed, and his house.

Other Illustrations

"Seek," "Pray," or "Believe."

We were explaining the parable of the Merchant and the Pearl. The Merchant was not the sinner, but the Savior; the pearl was not the Savior or His salvation, but the sinner. The seeker was the Saviour, not the sinner. It was remarked that we should not tell the sinner or inquirer to "seek" or to "pray," but only to "believe." A gentleman cited Isa. 55:6; but we showed this to be an exhortation to backsliding Israel, already professedly Jehovah's, but now seeking after other gods; and that the sinner need not seek what is openly offered, viz: salvation; that we should not *forbid* him to seek or pray, which—if in earnest—he could not help, but that we should urge him, first of all, to *accept*.

In an Indiana town through which I was passing, they were holding a Methodist "revival meeting." I found in the church a large audience of old-time "shouting" brethren and sisters. There were exhorters and prayers and shouters. You could not tell who was doing the one or the other. There were brethren pacing the platform behind the altar rail making, perhaps, the principal noise. A young man knelt at the rail, his face buried in his handkerchief and crying out, "God have mercy on me a sinner." One of the brethren, a good man, paused before the penitent man and said, "Now, my brother, do you feel any better?" The young man shook his head and kept up his petition. "Well," replied the old man, "*This is a religion that must be felt*" and passed on. I knelt beside the poor fellow, who kept up his cry, and said, with my hand on his shoulder, "I am a stranger, but I am sorry for you. Do you not think Jesus is sorry? You are troubled on account of your sins, and you ought to be, but do you think you can make matters better by your crying? Will Jesus be more ready to save you tomorrow than now?" He paused, and glanced at me as if to say, "What new doctrine is this?" and turned to his handkerchief again, while I taught him that

"It is not thy sighs of repentance and tears,

But the *Blood* that atones for the soul."

for it is written: "Say not in thine heart who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is to bring Christ up again from the dead); but what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:6-10). I left him, and trust he was at "peace through believing."

Bible Reading No. 1

There is reason for anxiety. Bunyan begins his "Pilgrim's Progress" by saying: "I saw a man clothed with rags, with his face from his own house; a book in his hand and a great burden upon his back. I looked and saw him open the book and read therein, and as he read, he looked and trembled; and not being longer able to contain, he brake out with a lamentable cry, 'What shall I do?'"

- (1) We are all sinners, Rom. 3:23.
- (2) The wages of sin is death, Rom. 6:23.
- (3) We are liable to die at any time, Job 21:23.
- (4) After death, comes judgment, Heb. 9:27.
- (5) After judgment, comes the second death, Rev. 20:14.
- (6) The second death is endless, Matt. 25:41.
- (7) The endless state is one of torment, Luke 16:23.

Is there not cause for anxiety? What if all this should come upon you? Listen to the Jews on the day of Pentecost when, pricked in their hearts, they cried out, "Men and brethren, what shall we do?" (Acts 2:32). Listen to Saul on his face before Christ, "Lord, what wilt thou have me to do?" (Acts 9:6). Listen to the jailer of Philippi crying at midnight, "Sirs, what must I do to be saved?" (Acts 16:30). There is one answer to all these anxious inquirers, and to you: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

Bible Reading No. 2

The following Scripture facts concerning the simplicity of salvation are essential, and will greatly aid you in your work of soul saving:

- (1) Look, Isa. 45:22. Illustration, John 3:14; Num. 21:8,9.
- (2) Behold, John 1:29. Illustration, Luke 23:47.
- (3) Believe, 1 Peter 2:6; Rom. 1:16. Illustration, Acts 16:25-31.
- (4) Come, Matt. 11:28. Illustration, Luke 19:5.
- (5) Receive, John 1:12. Illustration, Luke 19:1-10.
- (6) Take, Rom. 6:23. Illustration, Acts 3:6.
- (7) Taste, Psa. 34:8. Illustration, Ex. 16:13-15.
- (8) Drink, John 7:37. Illustration, 1 Cor. 10:4.
- (9) Eat, John 6:57. Illustration, 1 Cor. 11:26.
- (10) Walk, John 8:12. Illustration, Matt. 9:2-8.

These suggestions will make plain the way of salvation. No preparation to make; nothing to seek for; nothing to ask for; nothing to wait for; all is provided. One thing and only one thing a sinner needs to do—accept what God has already done and offers in His Son.

Hold the inquirer to Isa. 53:5.

CHRIST'S FIRST MESSAGE

The first recorded utterance of our Lord, "Wist ye not that I must be about my Father's business?" is significant.

He is where you might expect to find Him, and doing what you might expect to find Him doing—in His Father's house, looking after His Father's interests.

That is the purpose for which He came into the world. God sent Him here (John 3:16, 17). He Himself says, "I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38-40).

The will of the Father was the business to which Jesus addressed Himself, and these *first* words of His are the key to His life, while His *last* words on the cross were "It is finished" (John 19:30).

There is a striking similarity to these words, in the words of the great apostle, Paul. At the beginning of his remarkable life, he says: "Lord, what wilt thou have me to do?" (Acts 9:6). At the close, writing to Timothy just before his martyrdom, he says: "I have finished my course" (2 Tim. 4:7).

Our Lord is *now* in His Father's house attending to the Father's interests as they concern our complete redemption.

The life of our Lord was a busy business life. The life of true believers must correspond to that of our Master. The attitude of our hearts must be "Lord, what wilt thou have me to do? and when He has made His will known to us we must say, "This one thing I do."

As into the life of our Lord there came the "I must",—"I must work the works of Him that sent me" (John 9:4); "The Son of Man must suffer many things" (Luke 9:22); "The Son of Man must be delivered (Luke 24:7); "The Son of Man must be lifted up" (John 3:14),—even so this "*must*" is inevitable in our lives if we follow Him. The world is saying, "What must I do to be saved?" and we must be able to say to them, "Believe on the Lord Jesus Christ and thou shalt be saved."

The imperative business of every believer is to do business for our Lord until He comes (Luke 19:13). The business assigned to us is simply to set forth Jesus Christ, the promised Messiah, as crucified for the offenses of men, raised for their justification, coming in glory to be the judge of the quick and the dead; and to warn men of impending doom.

PART THIRD

Too Great a Sinner

Before you take up this lesson, it will be well to pause a moment and get your bearings:

Do you recognize your calling?

Are you praying every day, "Lord, make me a soul winner?"

Have you a prayer list? And are you praying daily for those upon your list?

Have you spoken to some person about his soul's destiny? Frances Ridley Havergal once heard someone say: "I gave you once an opportunity to speak to me, and you did not; so *another* had to bring me to Christ." This incident made a deep impression upon her.

As you take up this lesson, dedicate yourself afresh to the supreme thing in human life—soul saving.

Too Great a Sinner:

In dealing with the "Indifferent," we found we needed to give them a message which would bring conviction.

To "The Anxious," we told the story of the Cross.

We now come to one that claims to be "Too Great a Sinner."

This is a very healthy condition in which to find a soul, and the method of dealing with such an one is simple:

(1) Do not attempt to make light of the sins of such. No doubt God has graciously brought him to see the enormity of his sins, and how glad you are that you can bring him in touch with One who has borne those sins.

Tell him first that Christ came into the world to save sinners. This was His great mission on earth, (1 Tim. 1:15);

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

(Luke 19:10):

"The Son of Man is come to seek and to save that which was lost."

(2) If the man is a great sinner, he knows he is lost. He can be shown that Jesus came to find him; came because His great heart was moved with compassion for him; that his conviction of sin is the work of the Holy Spirit, (John 16:8-11);

"And when he is come, he will reprove (convict) the world of sin, of righteousness, and of judgment;

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged."

No one else was capable of doing this work. He alone was able and He never could have sat down in heaven as man's substitute until He had perfectly finished the work of cleansing from sin.

Our sins were made white as snow, (Isa. 1:18):

"Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

and this cleansing was by His own blood. 'The life was in the blood, and when the blood was poured out the whole life was given up, (1 John 1:7):

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

God said: "When I see the *blood*." He said nothing as to whether the sinners behind it were big or little sinners, but only "When I see the *blood*."

(7) Jesus Christ is able to save the vilest sinner, and to save to the furthest limit of human thought, and then some, (Heb. 7:25):

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Lest some might fear that they were not included in the invitation to come, He says, (Rev. 22:17):

"The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

(8) He came into the world to call sinners. He has no call for the *self-righteous* man, but a loving, pleading call to the *sinner*, (Matt. 9:13):

"But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

Bible Illustration

For Bible illustrations, use the life of David, who was an adulterer and murderer, and who confessed his sin and was met with free and full forgiveness, (Psa. 32).

Read the first five verses of this Psalm to the inquirer and tell him the circumstances.

The woman at the well who had lived with six different men was the one to whom Christ went out of His way to reveal the love that was in the Father's heart, and to her He made the first revelation of Himself as the Messiah, (John, 4th chapter).

Saul, of Tarsus, was a wicked persecutor, putting men and women into prison and injuring the lives of God's saints, and yet Jesus Christ burst through the heavens to reveal Himself to Saul, and to bring him to His feet, (1 Tim. 1:13, 15).

Manasseh, (2 Chron. 33:1-20) was guilty of all godlessness, and it is said that he even caused the seraphic Isaiah to be sawn asunder, and yet God forgave him, (2 Chron. 33:12, 13).

Any one of these instances would be enough to convince a sinner of God's gracious love for him, but all combined leave no place for the sinner to doubt

the willingness and ability of God to save him from his sins. The whole Bible is a story of God's plan for redeeming men, and gathering to Himself a people.

It is a great insult to the Savior to claim to be too great a sinner for Him to save; one that His precious blood is too cheap to purchase.

Other Illustrations

A man in one of Moody's meetings in Europe said he would like to come, but he was chained, and couldn't come. A Scotchman said to him, "Aye, man, why don't you come, chain and all?" Said he, "I never thought of that."

A wicked woman working in one of the great paper mills of Glasgow was converted through the efforts of a city missionary, and became a person of great devoutness of character. She described the process of her salvation in these terms: "I was like the rags that go into the paper mill. They are torn and filthy, but they come out clear, white paper."

Samuel Marsden, the New Zealand missionary, who was well known for his piety and for his humility, was at one time the subject of much ill feeling on the part of the authorities of the Province. When told one day by a friend how basely he had been slandered, he replied, "Why, sir, this man doesn't know the worst. If I were to walk through the streets with my heart laid bare, the very boys would pelt me."

"It is all in the Document!" Let us suppose three men in a penitentiary: The Governor has issued three pardons. The first man gives himself over to weeping and confessing and feeling badly. The second man is praying for release. The third man makes a long list of resolutions as to the good things he means to do.

They leave the penitentiary: An officer meets the first man and asks for his credentials. Does he begin to tell how badly he feels? Does he ask that he may be let go because he feels so good? Does he boast of the new suit he has? Not at all; each man refers to his document and goes free. The *whole reason* for being delivered, is there.

A young man came under deep conviction. Prayer, Bible reading, sermons and "trying to do good" brought him no comfort. He went to a Christian friend, who said to him, "Your trouble is that you are thinking of yourself; you do not believe in Christ as able and willing to save you." "O, yes," said he, "I do believe in Him; at least, intellectually, but I want to *feel* that I believe in Him, and to

know that I believe in the right way.” Yes, that is just it; you want partly to trust His Word, and partly to trust your feelings. Feeling is a word that is found in the Bible only twice, and neither time in the sense in which you are using it. From Genesis to Revelation nothing is said about coming to Christ in the right way.” “Why, I thought I had to *feel* I was saved before I could be saved.” “Not at all.” You reverse the order laid down in God’s Word. You have to be saved before you can feel that you are saved. If one tells you good news you have to believe it and then you feel glad. If one tells you bad news, you first believe before you feel sorry. *Feeling* is the *result* of *believing*, not the cause of it.” “Then I have nothing to do with feeling?” “Nothing. You are asked and commanded, here and now, to believe the record of God’s Word, and this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life,” (1 John 5:11, 12).

“All your feeling and struggling, therefore, are of no value, for you are actually dead in trespasses and sins (Eph. 2:1) and until you have the Son you do not have life, although you try, pray, weep and vow for a thousand years. Life eternal is what you need, and this life is God’s gift in His Son.”

“O, but you don’t know what a sinner I have been.” “No, I do not know what a sinner you have been; He knows all and the worst about it. Just because you *are* a sinner, He wants you to shout in the face of Satan, ‘This is a faithful saying’ (1 Tim. 1:15). ‘The blood of Jesus Christ His Son, cleanseth us from *all* sin,’—not *some* sin.”

Bible Reading

- (1) The Bible anticipates that there will be scarlet sinners to forgive, Isa. 1:18.
- (2) All their iniquities and transgressions and sins, are provided for, Lev. 16:21 and 16.
- (3) Those who have sinned abundantly, have promise of abundant pardon, Isa. 55:7.
- (4) The whole trinity of disobedience can be forgiven, Lev. 16:17.
- (5) A Roman jailer can be forgiven, Acts 16:30, 31.
- (6) All kinds of sin and blasphemy (save one) can be forgiven, Matt. 12:31.
- (7) Adultery and murderous treachery can be forgiven, 2 Sam. 12:13.
- (8) The very murderers of God’s Son can be forgiven, Acts 3:15.

PART FOURTH

The Self-Righteous

It will be well to pause here and ask yourself some pertinent questions, for the attitude of heart when studying will have much to do with your ability to learn the lessons:

- (1) Am I conscious of the fact that souls out of Christ, are *lost*?
- (2) Do I have any real comprehension of what that word "lost" means?
- (3) Have I any real love for those who are lost? Or am I doing personal work from other motives?
- (4) Is my relationship to God what it ought to be so that He can impart the truth to my own soul in preparation for the work of saving others?
- (5) Am I constantly and faithfully doing all I can now to save those who are upon my prayer list?

Follow this heart-searching with a season of prayer. Seek to get your heart into real fellowship with the Son of God who loved you and died for you; who loves all men, and will have all to be saved.

We have looked at three classes of inquirers,—the "Indifferent," the "Anxious" and the one who claims to be "Too Great a Sinner." In this lesson we want to consider a very large and growing class—

The Self-Righteous:

There is always something about a self-righteous person which antagonizes one. Much grace and tact will be needed in dealing with them, for you will feel inclined to be harsh and severe.

The "Self-Righteous" differ from "The Indifferent" in that they pride themselves upon their own goodness. They are worse than "The Backslider" in that they never began. They correspond to the Pharisees of our Lord's day.

They have,

- (1) *False Ideas of God*: They do not know His holiness.
- (2) *False Ideas of Themselves*: They do not know the subtlety of Satan.
- (3) *False Ideas of the Word of God*: They do not know its teaching concerning sin.

Most of them belong to clubs, secular societies and lodges. Many are philanthropists and engaged in all kinds of good works.

Many are living what is termed "moral lives."

Many are *outwardly* moral, but *inwardly* foul hypocrites.

Most of them are found among the wealthy and cultured, and in positions of prominence. Some, however, are found among the poor and uncultured.

How to Recognize Them:

You will recognize this class immediately by their use of certain phrases, such as:

"I pay my debts."

"I am not a great sinner."

"I live an honest life."

"I have never wronged any person."

"I am doing my best."

"If I do my best, I am sure the Lord will not be hard on me."

"I am a better person than your church members."

"I have my own ideas of religion."

These remarks are always accompanied by a self-complacent, self-satisfied air.

They measure themselves with *men*; they must be compelled to measure themselves with God.

God has but one standard, and that is *Himself*.

The Remedy

Never allow a self-righteous person to leave you without having given some passage of Scripture which the Holy Spirit may fasten upon his soul.

Use the Word of God *adroitly*, but use it *effectively*.

The Sword of the Spirit is two-edged: with those who are *great sinners*, we use the *love* side; with the *self-righteous*, we must use the *justice* side.

While God is loving, He is also holy and righteous.

A good opening question will be: "What is your standard of righteousness?" No doubt, the answer will be "The Golden Rule;" "Doing good to others," etc. In this connection, the following incident would be effective:

Two Indians were sitting beside the fire. One said to the other, "I have heard of a good rule, and they call it the 'Golden Rule.'" Said the second, "What is it?" "Why," was the reply, "it is to do to others what you would have them do to you." The second Indian sat looking into the fire, thinking, and then he said, "But that is not a good law, for it is impossible. No man can do that." There followed another period of silence, when the first Indian said, "That is very true, unless God would give man a new heart!"

God's Standard

(1) *God Demands Absolute Holiness for Men*, (Heb. 12:14).

"Follow peace with all men, and holiness, without which no man shall see the Lord."

Righteousness is conformity to a standard. God's standard is the moral law, which is the expression of His will,—rather, of Himself.

Every mechanic knows what it is to *justify* a piece of work. If it squares with the square and the level, it is *justified*, or *righteous*. Give a boy a board and a jack plane and tell him to make a smooth edge. When his work is done, lay a straight edge on it, and you will see great gaps all along the line. God demands that our righteousness should exactly square with His own.

Ask, "Are you holy?" If the answer is "No man is holy" you might reply; "That is so; in *himself*, *no man is holy*."

This is the *foundation* fact. Now ask them to read Matt. 22:35-40, and say "Have you ever loved God with all your heart, and your neighbor as yourself?"

(2) *No Man Can Meet This Demand*.

Now show why it is impossible for any man to keep this commandment, (Rom. 8:3):

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

The commandments are the expression of God's absolute righteousness, and His righteous demand upon men.

Men *desire* to keep God's law, but are *unable* to do so, because the flesh is weak.

Man was born with a wicked, sinful nature, without power to keep the law.

If one commandment is broken,—if a man tells one lie,—he has broken all the commandments. (Jas. 2:10).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The "Ten Commandments" are *one* great commandment, summed up by Christ into the two things,—love God with all your heart, and your neighbor as yourself.

The unregenerate man,—that is, the man with the nature with which he was born,—is at enmity against God, (Rom. 8:7, 8)

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

So, then, they that are in the flesh cannot please God."

Nothing that the unregenerate man can ever do can please God.

The good works of men spring from an unbelieving heart, and can *never* justify a man, (Gal. 3:10)

"For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The natural man is under the curse of God.

(3) *God's View of the Natural Heart:*

You can now probe a little deeper, and give God's view of his heart, (Jer. 17:9):

"The heart is deceitful above all things, and desperately wicked; who can know it?"

(Matt. 15:19):

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:"

(4) *The Necessity of the New Birth:*

The necessity of a new nature and God's plan for the new birth, are shown in John 3:6, 7:

"That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit."

Marvel not that I said unto thee, Ye must be born again."

Use John 1:12, and the passages used in our previous lesson, to show the simplicity of salvation.

Because men were born with a sinful nature, and without power to keep the law, the Son of God came into the world and kept the whole law, in order that He might be a perfect sacrifice for men, (Rom. 10:3, 4):

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth."

Bible Illustrations

- (1) Cain, in the 4th of Genesis.
 - (2) Nicodemus (the moral Pharisee) in the 3rd of John.
 - (3) The Pharisee in Luke 18:9-14. (The Pharisee was a good man outwardly, but he failed to recognize his sins. He was self-righteous and boastful, and went away without being justified).
 - (4) The Rich Young Man, Matt. 19:16-22. (The rich young man thought he had kept the whole law, and went away sorrowful).
- Four different characters, but the same principle governing all.

Other Illustrations

A certain person stood in an art gallery, viewing the pictures, and presently said to a bystander, "Somehow, I don't like these pictures." "Oh," said the bystander, "just as you please; it is not the pictures which are on trial, but the visitors."

A man dreamed that he had begun to build a ladder to heaven, and every time he did a good deed the ladder went up two feet, and so he kept on until he thought if he now ran up the ladder he would be able to step from the top into heaven, when there was a clap of thunder and he heard a voice saying, "He that

climbeth up some other way, the same is a thief and a robber." (John 10:1). The ladder collapsed, and he came down with the ruins.

It is now shown that the X-ray completely detects and exposes false gems. A real stone shows almost no shadow, while a false one is almost opaque to the X-ray. To the eye of man, Nicodemus was a diamond character, counted of great value. To the Divine eye, piercing to heart and spirit, his inner nature is revealed, and we hear the declaration: "Ye must be born anew."

In a Gospel meeting, the writer asked the question: "Is there anybody here who does not sin?" In answer to the question a lady rose and replied: "I do not sin." The response was rather embarrassing, but I immediately said, "Are you married?" to which she replied, "I am." Then I said, "If your husband will vouch for this statement, I will give you the best Scofield Bible there is in the store." A gentleman rose in the rear of the room and said, "I am her husband, and she is a liar!"

The lady was a graduate of Stanford University, and her husband was the son of a minister.

You never can get the *relatives* and *friends* of the self-righteous to vouch for their righteousness.

Bible Reading No. 1

God demands,

(1) Righteousness, Matt. 6:33.

(2) *Absolute* righteousness, Jas. 2:10.

(3) No man has this righteousness, Rom. 3:10.

(4) God has revealed His wrath against unrighteousness,—

First: In the Scriptures, Rom. 1:18.

Second: In conscience, Rom. 1:32.

Third: In His providence, Rom. 1:20.

(5) This is not unjust of God, for justice consists in punishing unrighteousness.

(6) It is not unreasonable, because:

First: He has revealed a righteousness of God to faith, Rom. 1:17.

Second: It is available to all, Rev. 22:17.

Third: It is the righteousness that He requires, Rom. 4:2-5.

(7) It is apart from our works, Eph. 2:9.

(8) It is not our own righteousness, Phil. 3:9.

(9) It is Christ *Himself*, 1 Cor. 1:30.

Bible Reading No. 2

The "Self-Righteous" man needs to get acquainted with God:

- (1) He should stand with Moses when he hid his face, afraid to look upon God, Ex. 3:6.
- (2) He should walk with Abraham when he plead with the Lord as being but dust and ashes, Gen. 18:27.
- (3) He should hear the cry of Manoah when he looked on the angel of the Lord, Judges 13:20-22.
- (4) He should consider what happened to Nadab and Abihu when they went into the Holy Place with strange fire, Lev. 10:1, 2.
- (5) He should follow the reasoning of Job when he said, "How shall a man be just (righteous) with God?" Job 9:2.
- (6) And should see him (Job) on his face when he caught a view of God, Job 42:5, 6.
- (7) He should stand within the awful sanctuary where Isaiah had his vision and cried out, terror-stricken, Isa. 6:5.
- (8) He should see the unhappy Uzziah thrust out of the house of the Lord, a leper for life, 2 Chron. 26:19-21.
- (9) He should behold the kings of the earth and mighty men as they call on the rocks and hills to fall on them (Rev. 6:15-17), and the flying earth and heaven from before the face of Him that sitteth upon the throne, Rev. 20:11.

PART FIFTH

Backsliders

For successful soul-saving work there needs to be the "sticktoitiveness" quality. Many people are quite enthusiastic *about* personal work, who never enthuse *in* personal work. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might," Eccl. 9:10. And Moody says, "Better say 'This one thing I *do*' than to say 'these fifty things I dabble in.'"

There are but few soul-winners in the church, and yet *soul-winning* is the *work* committed to the Church and the work for which the Holy Spirit desires to qualify every believer. You can be a soul-winner if you will. If you are not, you are failing in the *one thing* which above all others should and does characterize the true follower of the Lord Jesus Christ, who came to seek and save that which was lost.

An essential quality in soul winning is *humility*. A grave danger confronting the personal worker is a tendency to spiritual pride and Phariseism. Beware of this subtle temptation of Satan. The fact that the Lord has graciously condescended to save us, and has given us a desire for the salvation of others, should humble us in the dust. By *His grace* we are saved, and by His grace we are kept. Rejoice in it and glorify Him by reason of it, but do not take any credit to yourself on account of it.

There is a very large class of people to whom the Spirit will send us in our work of personal evangelism, whom we designate as

Backsliders:

This is a Scriptural term for those who have turned back, or away from, the truth, (Jer. 8:5)

"Why then is this people of Jerusalem slidden back by a perpetual backsliding; they hold fast deceit, they refuse to return."

It is used of one who professes to have been a follower of the Lord, but is not now following Him, or one who is following Him afar off, (Luke 22:54):

"Then they took him, and led him, and brought him into the high priest's house. And Peter followed afar off."

Classes of Backsliders:

There are *three* classes of those who profess to have been saved:

(1) Those who have never been born again, (1 John 2:19)

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

(2 Pet. 2:22)

"But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and, the sow that was washed to her wallowing in the mire."

(2) Those who are truly saved, but never really surrendered and have become cold or indifferent:

(Rom. 12:1)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

(3) Those who are truly penitent, and are anxious to know the way of return to the Lord, (Luke 15:17, 18):

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger;

I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee."

Method of Dealing:

First ascertain if the inquirer has ever been a *real* Christian. There are many *professors* and church members, who have never been *possessors*.

Probe in the following way:

"Have you ever been born again?" (John 3:3):

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

"Have you publicly confessed Christ?" (Rom. 10:9, 10):

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

"Have you ever had the witness of the Spirit?" (1 John 5:10):

"He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son."

"Have you ever been able to say, 'I know whom I have believed?'" (2 Tim. 1:12)

"For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

(Read carefully 1 John 2:3-4; Matt. 13:20-27 (Parable of the sower), and Mark 4:16, 17).

These passages will prove that there are many in whose hearts the seed has never been sown, but who have become *intellectually* convinced without having any real heart relationship with the Lord.

If you find that they belong to this class, deal with them as with the unsaved.

If you find they *have* been converted, seek to find the cause of their backsliding. Following are some of the

Causes:

(1) *Failure to confess Christ publicly*, (Rom. 10:10)

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

(2) *Failure to read the Word*, (Psa. 119:11):

"Thy word have I hid in mine heart that I might not sin against thee."

Reading the Word is listening to God. God told Joshua that this Word should always be in his mouth, for if it were, he should prosper; none should be able to stand against him. (Josh. 1:1-9). Neglect of the Word is sure to bring a stumbling and falling.

(3) *Failure to pray*. "Sinning will make a man cease praying, and praying will keep a man from sinning."

(4) *Failure to work*. It is related of an Alpine traveler that he was just about to give himself up to the effects of the cold, when he stumbled upon something, and digging down into the snow he found the body of another traveller, and at once began to chafe his limbs. As he worked, a glow came to his own body, he soon recovered his vitality and so was saved.

(5) *Failure to attend the means of grace* provided by the Lord for the development of the individual soul. In "Pilgrim's Progress," Christian saw in Interpreter's house a fire burning in the grate upon which was continually being poured water. He wondered how the fire could persist, until they showed him that on the opposite side of the wall, in the next room, *oil* was continually being poured in.

(6) *Looking upon false leaders*, and listening to false teaching. (2 Pet. 2:1, 2)

"But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

(7) *Stumbling over hypocrites in the church*.

(8) *Love of pleasure*. A young woman once asked: "Do you really think going to the theater and dancing, hurts my Christian influence?" The answer was "No; you have done these things so long that people have forgotten that you have any influence."

(9) *Church dissensions*.

You will find that some, because of these things, have fallen into some known sin, and have been unwilling to forsake it. Show them that they can have no *real joy*, or *peace* or *satisfaction*, or *relief from unrest*, until they have forsaken their backslidden state and returned to the Lord.

Convict of Sin

By using Jer. 2:5, 13, 17:

"Thus saith the Lord, What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity, and are become vain? * * *

For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed from out cisterns, broken cisterns, that can hold no water. * * *

Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?"

Compel a Confession

Now seek to have the backslider make a full confession of his backsliding, and surrender his will to the will of the Lord, showing him that he will thus enter into fellowship with the Lord and will have the joy of witnessing for Christ and leading others to a knowledge of Him. No backslider can be a soul-winner, and a Christian who is not a soul-winner is losing for both time and eternity. Use Jer. 3:13 to show that God demands this confession:

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."

God's Love

Now show God's love for them, (Hos. 11:8):

"How shall I give thee up, Ephraim; how shall I deliver thee, Israel; how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me; my repentings are kindled together."

(Isa. 43:25):

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

God has promised to *heal* them, (Hos. 14:4):

"I will heal their backsliding, I will love them freely; for mine anger is turned away from them."

(Jer. 3:22):

"Return, ye backsliding children, and I will heal your backsliding. Behold, we come unto thee; for thou art the Lord our God."

He has promised to *cleanse* them, (1 John 1:9):

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus is interceding for them, (1 John 2:1, 2):

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Bible Illustrations

The Bible is the backslider's book; from Genesis 3:15, to the end, it concerns backsliders. It contains many cases of backsliding, including Abraham, Lot, Saul, David, Manasseh, Jonah, Peter, etc. All of these cases illustrate the fall, recovery and restoration of backsliders. Israel itself is and continues to be a backsliding people.

The whole 15th chapter of Luke is a message to the backslider:

The Lord Jesus is the Shepherd who goes out after the wayward sheep, and never comes back until He finds him.

The Holy Spirit is the woman who looks for the lost coin until she finds it.

The father is *our* Father, whose heart is full of love for the wandering.

The father is on the lookout for the boy, and the boy is the backslider whose own wickedness has convicted him, and who has found backsliding an evil and bitter thing, and who, knowing the good things in the Father's house, goes back and receives a wonderfully gracious reception.

Father, Son and Holy Spirit, all working together for the one purpose.

Sounds of rejoicing when the sheep is brought back, and when the coin is found, and when the prodigal returns.

Nothing shall be able to separate us from the love of God, which is in Christ Jesus, our Lord, (Rom. 8:38, 39).

Other Illustrations

One Sunday morning, visiting the police station in an Eastern city, the writer found a man in a greasy, dirty Prince Albert coat, with a bloody face and bleary eyes, who had once been a prominent business man in that city, and also prominent in Christian work. He had a beautiful Christian wife and together they used to hold services in the parks and churches, and both professed holiness of life. Prosperity in business and a love for women, led him step by step into drinking, neglecting his business, associating with fallen women, etc., until he had become a veritable outcast. His wife was faithful to him, and faithful in her prayers for him.

Sitting down by him and putting my arm around him, I painted a picture of his former happy life; of his present awful sinful life, and then painted the picture of Christ's unfailing love for him. He was penitent, broke down, sobbed and cried like a child, surrendered all to the Lord, was restored to his family, commenced business anew, and continued a prosperous and useful Christian man until the day of his death.

"Lot bought real estate down near Sodom; pitched his tent over against Sodom; then he moved into Sodom; and pretty soon Sodom moved into him. The angel put a hand on his shoulder and said, 'Escape for thy life, lest thou be consumed.' That is the only way for any one to get out of dangerous associations in business, in politics, or anything else. Christians, the moment you find that you are in any associations that harm and poison your piety, escape out of that place as quickly as Lot hastened out of Sodom, for there is no safety in remaining there." (Theodore Cuyler).

Bible Reading

I. THE BACKSLIDER'S PERIL.

(1) Falling into the hands of Satan, Luke 22:31; 1 Tim. 1:20.

(2) Total reprobation. Heb. 6:4-6.

- II. THE BACKSLIDER'S PIETY. Hosea 14:2.
- III. THE BACKSLIDER'S PLEASURES. Hosea 14:4.
- IV. THE BACKSLIDER'S PRAYER, Psa. 51:1, 2.
- V. THE BACKSLIDER'S PROMISE, Isa. 55:7.
- VI. THE BACKSLIDER'S PEACE, Isa. 30:15.
- VII. THE BACKSLIDER'S PLEDGE, Psa. 51:12, 13.

The Backslider's Bible

His Psalm, 51st Psalm.

His Proverb, Prov. 14:14; 2 Pet. 2:22.

His Gospel, Isa. 53:1-12.

His Epistles, Jude and Rev. 3:15, 20.

Signs of Spiritual Decline

1. When you are averse to religious conversation or the company of heavenly minded Christians.
2. When, without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving to others.
8. When you confess but do not forsake sin, and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.

PART SIXTH

Those Lacking Assurance

We learn to do things by *doing* them. No one should ever be discouraged in the work of soul saving. You may have made mistakes—you probably have. You may have failed; you may feel that you are not called to do personal work. Be on your guard lest Satan shall beguile you and spoil your Christian life by depriving you of the most blessed of all Christian experience. Christ says in Matt. 4:19 "I will make you fishers of men." Go at it and keep at it. Souls cannot be driven or hammered into the Kingdom. You must *win* them; you *must* win them; *you* must win them. What can be done, *ought* to be done; what ought to be done, *must* be done, and what must be done, *you* must do. If soul saving is the business of the Church, and it is, and you are not saving souls, you are hindering rather than helping the cause of Christ. May the consciousness of the world's awful need and the supreme obligation resting upon you, possess you.

Those Lacking Assurance

There are Christians who do not know that they are saved. Indeed, Christians can be divided into two classes—the "Hope-so" and the "Know-so." Some think it presumptuous to assume to know until they die.

Find out where the lack is. Ask, "Do you find it impossible to trust the *work* of Christ?" "Impossible to trust the *word* of Christ?" or "Impossible to trust *Himself*?" "Is it not more presumptuous to question the Lord's Word than it is to trust it?" The fundamental thing is to settle whether the inquirer is ready to receive the statements of Scripture as true, or not.

Ask the question: "Have you accepted Jesus Christ as your personal Saviour and Lord?"

Show him

I. *That salvation is a definite, immediate and eternal state, and that his assurance of salvation depends upon*

(1) His faith in God's Word, (1 John 5:10, 11):

"He that believeth on the Son of God hath the witness in himself; and he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son;

And this is the record that God hath given to us eternal life, and this life is in his Son."

(2) His personal experience of the witness of the Spirit, (Rom, 8:16):

"And the Spirit himself beareth witness with our spirit, that we are the children of God."

II. *Salvation is a gift of God, (Rom. 6:23) :*

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

III. *This gift is given to all who receive Him, (John 1:12) :*

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

IV. *Upon believing, we are delivered and translated, (Col. 1:13) :*

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

V. *We are delivered through His death, and justified through His life, (Rom. 4:25) :*

"Who was delivered for our offenses and raised again for our justification."

VI. *We are justified from all things (Acts 13:39) :*

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

VII. *Eternal life is given and cannot be taken away, (John 10:28, 29) :*

"And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

My Father which gave them me is greater than all; and no man is able to pluck them out of my father's hand."

VIII. *There is no judgment for believers, (Rom. 8:1) :*

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

(a) They have been judged, (Gal. 2:20) :

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

(b) They will never be judged, (John 5:24) :

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

IX. *Salvation is an accomplished fact. We were saved (Rom. 8:24) ; We are saved, (1 Cor. 1:18) ; We have been saved (Greek) (Eph. 5:8).*

X. *There is no separation for believers, (Rom. 8:38, 39).*

(a) Christ wills that they be with Him, (John 17:24) :

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

(b) They are already hidden with Him, (Col. 3:3) :

"For ye are dead, and your life is hid with Christ in God."

(c) When He appears, they will appear with Him, (Col. 3:4) :

"When Christ, who is our life shall appear, then shall ye also appear with Him, in glory."

Bible Illustrations

Ex. 12:1-13.

The sprinkled blood assured safety. God's eye was upon the blood and the death angel passed over. They fed upon the roasted lamb and were filled and satisfied. Every believer is safe and secure who is sheltered under the blood of Christ.

Other Illustrations

Returning home from Australia to England, a ship whose passengers were principally gold miners, was wrecked and many leaped into the sea. A little girl cried to one of them, "Won't you please save me?" The miner unloosed his belt, filled with gold dust and nuggets, and swinging it around his head, threw it as far as he could into the sea. Telling the little girl to cling to him and not to choke him, he leaped overboard. A half hour afterwards he opened his eyes on the beach, with the little girl standing over him anxiously watching his face. Can we conceive of that miner, after the great sacrifice he had made, letting that little girl slip from his shoulders? And can we think that the Savior, after His great sacrifice for us, is going to let us fall into the bottomless abyss?

An old lady, full of joyous confidence, was asked: "But suppose Christ should let you slip through His fingers?" She replied at once, "But I am one of His fingers!"

It is said of Miss Havergal that when she was convicted of sin and saw what a sinner she was, she could see no reason why she should be saved; but when she understood the work of Christ and saw how He had done all things that were required of us, on our behalf, she could then see no reason why she should not be saved.

An intelligent young woman who had long been "trying to be a Christian," could find no assurance of her salvation. She remained, on invitation, to an inquiry meeting and to a worker said that she was a Christian but could find no peace. The worker opened his Bible and read Jesus' words to the sinful woman, "Thy sins are forgiven thee." He then asked if it was true that the woman's sins were forgiven. "O, yes, of course." "But how did she know it?" "I suppose she felt they were forgiven." "No, the Bible does not say a word about her feeling forgiven, and yet it is certain she was forgiven then and there." She thought a moment, and then said "She knew it because Jesus said so." "Well, is He not saying to you the same thing? Is not His Word that liveth and abideth forever as true for you as it was for her?" She still hesitated and no light came into her face. Placing the Bible in her hand, the worker asked: "Will you be kind enough to read the last verse of the chapter?" and she read, "And he said to the woman, Thy faith shall save thee; go in peace." "Please read it again." She immediately did so. Then said the worker, "You seem to be an educated young woman, and it is strange that you cannot read this short and simple passage correctly. Read it again." "Have I not read it correctly?" she said in

surprise and irritation. "Indeed, you have not." Once more she read with marked emphasis, "And He said to the woman, thy faith *hath* saved thee; go in peace." Instantly a bright smile played over her features and she said, "O, I see it now. She was already saved, and she had the words of Christ as the seal." The smile was still there when she left the room.

It is strange so many sinners fail to see the difference between "hath" and "shall" in the Word of God. "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, HATH everlasting life." John 5:24.

It would bring gladness to thousands just to read this little word "hath" and accept it as true. "He that *hath* the Son, *hath* life." I John 5:12. Without this all our repenting, praying, trying, church-going, baptism, almsgiving, amount to nothing whatever. With Him we have life, eternal life. How do we know it? "These things have I written unto you that believe on the name of the Son of God, that *ye may know* that ye have eternal life, and that ye may believe on the name of the Son of God." I John 5:13.

"Let us have confidence, giving thanks unto the Father who hath made us meet to be inheritors with the saints in light," Col. 1:12-14.

Bible Reading

I. What Believers Know:

- (1) They were blind, John 9:25.
- (2) They have passed from death unto life, John 5:24.
- (3) If they die they will have a home with Him, 2 Cor. 5:1; Phil. 1:23.
- (4) That all things work together for good, Rom. 8:28.
- (5) That He is able to keep to the uttermost, Heb. 7:25.
- (6) That it is His purpose to present us without blame in the presence of His glory, Jude 24, 25.

II. What Believers Have:

- (1) They have a life that cannot be forfeited, John 10:28.
- (2) A relationship that cannot be broken, Gal. 3:26.
- (3) A righteousness that cannot be tarnished, 2 Cor. 5:21.
- (4) A peace that cannot be disturbed, Eph. 2:14.
- (5) An acceptance that cannot be questioned, Eph. 1:6.
- (6) An inheritance that cannot fade away, 1 Pet. 1:4.
- (7) A title that cannot be disputed, Rev. 5:9.
- (8) A pardon that cannot be reversed, John 5:24.
- (9) A hope that cannot be shaken, Psalms 42:11.
- (10) A glory that cannot be clouded, Col. 3:4.
- (11) A love that cannot be exhausted, 1 Cor. 13:13.
- (12) A strength that cannot be wearied, 2 Cor. 12:9.
- (13) A purity that cannot be defiled, 1 John 3:3.
- (14) A beauty that cannot be marred, Psalms 45:13.
- (15) Resources that cannot be overdrawn, Phil. 4:19.

SECTION THREE

Method of Dealing with Those Holding Different Forms of False Beliefs, and Those with Special Difficulties

Part 1—Romanists.

Part 2—Jews.

Part 3—Seventh Day Adventists.

Part 4—Mormons and Russellites.

Part 5—Christian Scientists, Theosophists, Spiritists and New Thoughtists.

Part 6—Special Difficulties.

WAS THE APOSTLE PETER EVER IN ROME?

Beside his life of Christ, the beloved physician Luke has given us a history of the founding of the Church of Christ, and of special events connected with it for nearly thirty years after the outpouring of the Holy Spirit on the day of Pentecost.

In this history we find the names of two men distinguished above the rest; to each was a special service appointed, and, as may be expected, the localities of their respective ministrations agreed with the service so appointed. Peter, the apostle to the circumcision, is found in Judæa, Samaria, Galilee, and Syria, but not in Europe, or in the chief city of the Gentiles—Rome.

In A.D. 29.	Peter was at Jerusalem in an upper room.....	Acts 1:4, 12, 13, 15.
" 29.	Publicly preaching at Jerusalem.....	Acts 2:14
" 29.	In the temple.....	Acts 3:1, 2.
" 29.	Before the high priest and his kindred.....	Acts 4:6, 8, 13, 16.
" 30.	Condemning liars and healing the sick.....	Acts 5:1-16.
" 32.	Peter was sent from Jerusalem to Samaria.....	Acts 8:14.
" 36.	Paul stayed fifteen days with Peter at Jerusalem.....	Acts 9:26; Gal. 1:18-21
" 36.	Peter passed through all quarters, probably of Samaria, Galilee, and Judæa, to Lydda.....	Acts 9:31, 32.
" 37.	He was at Joppa, near to Lydda.....	Acts 9:36-43.
" 41.	He went from Joppa to Cæsarea.....	Acts 10.
" 42.	He was at the Jerusalem council.....	Acts 11:2.
" 44.	He was released from prison.....	Acts 12:1-19, 25.
" 52.	He was at the second council at Jerusalem.....	Acts 15:4-7.
No date.	He was at Antioch.....	Gal. 2:11.

In A.D. 58. The Epistle to the Romans is supposed to have been written. In it the apostle Paul sends salutations to twenty-seven Christians, but he does not mention Peter..... Romans 16.

" 61. Paul arrived at Rome, and notwithstanding that there were twenty-seven beloved and much-honored Christians there, the chief of the Jews at Rome represents the Christian religion as a sect everywhere spoken against; plainly the apostle of the circumcision was not then Bishop of Rome.

Paul wrote six epistles from Rome—to the Galatians, Ephesians, Philippians, Colossians, to Timothy and Titus. He does not mention Peter in any one of them.

It is admitted that the Second Epistle to Timothy was written in A.D. 66; after mentioning the departure of Demas, Crescens, and Titus, he says, "Only Luke is with me," but adds nothing about Peter.

Peter wrote no epistle either to or from Rome; but he sends salutations from the saints at Babylon, where probably there were some Jewish families left from the Nebuchadnezzar captivity.

We again appeal to those who know more of the life of Simon Peter than the evangelist Luke, to tell us when he set his foot in Rome; and if he never was in Rome, whence proceed the fables concerning his bishopric in the imperial city?

The first recorded mention of Peter as Bishop of Rome is by Eusebius, in the time of Constantine, about 250 years after the death of the apostle to the circumcision—a special time of Christianizing and glorifying Rome.

SECTION THREE

PART ONE

Roman Catholics

There can be no soul saving without soul sacrificing. One reason for our lack of success in this work is our lack of sincerity. We are thinking of this work as a kind of holiday affair rather than a holy day sacrifice. We are wanting to win men without working for them. We would be glad to see them saved, but would not want to pay any great price for their salvation.

We read of Moses saying, "Yet now if thou wilt forgive their sin;—and if not blot me, I pray thee, out of thy book," (Exodus 32:32). You hear Paul saying: "I have great heaviness and continual sorrow in my heart. For I could wish that I were accursed from Christ for my brethren, my kinsmen according to the flesh," (Rom. 9:2, 3).

The Savior prayed with strong crying and tears. Soul winners must know *soul sorrow* for the lost. They must have compassion for the Christless.

Dr. J. H. Jowett says, in speaking on Col. 1:24: "The Gospel of a bleeding heart demands the ministry of bleeding hearts. As soon as we cease to bleed, we cease to worry. As soon as we cease to bleed, we cease to bless. Does the cry of the world's need pierce the heart and ring even through the fabric of our dreams? Do we fill up our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty passion? The ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony."

How to Deal with the Roman Catholics

In our midst there are a large number of persons claiming to be Christians, who know little or nothing about the Lord Jesus, and nothing about the joy of assurance.

(1) Deal with them as with the unsaved. If they claim to be Christians find out the basis of their claim. Are they trusting in Christ or in the Church?

(2) Do not attack the Roman Church. Show them the truth, and let the errors take care of themselves.

Remember that the Roman Catholic church instructs the children from earliest infancy and indoctrinates them in its teaching so that they say, "If we have the children until they are seven years of age, we care not who has them after that." They are taught that Protestants are unregenerate and lost people,—so that if you begin by making an attack upon the church, you are likely to antagonize them, rather than help them. This is one of the places where you want to be as wise as a serpent, and as harmless as a dove, (Matt. 10:16).

Remember, also that the Roman Catholic church has a *measure of truth*. They believe in the Scriptures and the church, but believe that the church has

the right to interpret the Scriptures. They believe in Christ as the Son of God, and in His atoning blood; but they do not believe in justification by faith alone, and they really give a larger place to the Virgin Mary than they do to Christ.

(3) Show the necessity of the new birth, (John 3:3-7):

"Except a man be born again he cannot see the Kingdom of God, . . . Marvel not that I said unto thee, Ye must be born again."
and show what the new birth is, (2 Cor. 5:17):

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Prove to them that *baptism* is not the new birth by having them read 1 Cor. 4:15:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel."
with 1 Cor. 1:14:

"I thank God that I baptized none of you, but Crispus and Gaius."
and then use Acts 8:13, 21-23 to show that the baptism of Simon did not regenerate him.

If one has experienced the new birth he will have evidence of it, (1 John 3:9, 14):

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

(1 John 5:4):

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

(4) Show how the sinner becomes a saint through the new birth, (John 1:12):

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

(1 Pet. 1:23):

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Using also (Jas. 1:18) and (Eph. 1:1; 2:1).

(5) Show that salvation is not by works, (Rom. 4:5):

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

(2 Tim. 1:9):

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

(Eph. 2:8, 9):

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

(6) Show that the children of God have the joy of assurance, (John 10:27-29):

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. And they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

(Acts 13:38, 39):

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

(7) Emphasize the necessity of confession,—in the first place confessing the Lord Jesus Christ before men, (Rom. 10:9, 10):

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

and in the second place, confessing one's sins to God, (1 John 1:9):

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(Luke 15:21):

"And the son said unto him, Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

(8) Show that there is but one Mediator, (1 Tim. 2:5):

"For there is one God, and one mediator between God and men, the man Christ Jesus."

(9) Encourage the reading of God's Word, (John 5:39):

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The Bible is not addressed to the priests, but to the common people. The early church read the Bible, why should not we? (Acts 17:11):

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

The Holy Spirit has been promised to us to teach and help, (1 John 2:27):

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Illustrations

(The following is by a very successful Christian worker among the Mexicans and Spanish-speaking people, who are largely Catholic.)

"The thought uppermost in the mind of a Roman Catholic is to obtain salvation by doing good works, and it is necessary to show them that they are sinners; that there is no good in them, and that Jesus Christ has all the merit and has paid the price for our sins.

"To illustrate: The first Roman Catholic young man I won for Christ was trusting in his good works, but in dealing with him I found that he was willing to accept Christ, but before he surrendered by a definite act of his will, he said: "If I accept Christ I can't smoke, nor drink, nor steal, nor lie," etc. I simply told him that if he accepted Christ, that Christ in him would not smoke, drink, steal or lie, and he then believed. When I met him the next day he told me with rejoicing how it was all true, and the Lord had done exceedingly abundantly above all that he asked or thought. Shortly after, he lost his job because he would not lie to the customer in the store where he worked, but after prayer, he answered an

advertisement regarding a job a hundred miles away and was chosen from many applicants, securing employment with a Christian physician."

The following incident is taken from "Incidents in Gospel Work" by C. S.:

"I was walking with a friend one Lord's Day morning, at Newcastle, in the Potteries. My friend said, 'The man we are meeting is a very earnest, devoted Roman Catholic.' I turned to him and said, 'Here, I want you for a particular matter this afternoon. I shall preach to the Roman Catholics at three o'clock today, and prove that the doctrine of the Church of Rome, in the year 60, is the only true doctrine.'

"At the time appointed a large number had gathered, and I showed them that we were not left in any uncertainty, as to which was the true Church at Rome, in the year 60. It was composed of all believers in Rome, the one church, the only true church at Rome. We also have an inspired account of the doctrines taught, and to that document, the Epistle to the Romans, we turned our attention. From Chapters 1 to 3 we found the statement as to the total ruin of man through sin; whether Jews or Gentiles, all were sinners, all guilty, all utterly unable to acquire righteousness by works of law. Every man found it so, also, by his own experience. It must be so, for this was the true doctrine on the subject as taught by the church at Rome, in the year 60; and it was the only true church, in the year 60, at Rome. There was no other. I then went on to show God's righteousness revealed in the glorious plan of redemption; how He is righteous through the atoning blood of Jesus, in justifying all that believe Him. 'Their faith is reckoned for righteousness' (Ch. 4). Believing God, 'who raised up Jesus our Lord from the dead, who was delivered for our iniquities, and was raised again for our justification.'

"They are thus accounted righteous—justified. This being the case, there was one striking peculiarity of the church at Rome, or the believers at Rome. They did not *hope* to be saved; they did not *hope* to make their peace with God. They *had* peace with God. 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.' Here is the true doctrine of the church at Rome in the year 60. All doctrine contrary to this is heresy and falsehood. All that believe God are justified, and *have* peace with Him—are not *hoping* to make their peace with God. Jesus has finished the work on the Cross. They believe it and have peace with God through Jesus Christ.

"My hearers began to look at each other as I asked if this was the doctrine of those around me. Had they found that they were utterly lost sinners; and that, try as they might, they could not acquire righteousness or peace by works of law? Had they accepted this full salvation through Jesus Christ? Did they really believe God? Were they *hoping* to get peace, or could they say, with the Roman believers in the year 60, 'We *have* peace with God?' I assured them that there was no salvation apart from the doctrine of the church of Rome, as revealed in this epistle, in the year 60.

"By this time some of my inside friends had become outsiders, and some had disappeared, but many listened to the end; and I had not an insulting word. O, may the day declare that souls were brought that day to rest in Christ, and believe the Word of God."

When Geo. F. Pentecost was in Boston he was urged to visit a dying woman, a Roman Catholic. She had been neglectful of her Catholic duties and had fallen out with the priest who refused to come and see her in her dying hour. Hearing that Mr. Pentecost was a minister, she sent for him. When he came, he told her that she had not long to live. She said she knew it, and what should she do; the priest would not come, and if he did, she would not be able to do any penance, and therefore how could she make her peace with God?

Mr. Pentecost told her that she did not have to make her peace with God; that peace was already made; Christ hath made peace for us by the blood of His Cross, (Col. 1:20). He is our peace, (Eph. 2:14). God will keep him in perfect peace whose mind is stayed on Him, (Isa. 26:3). There is now no condemnation to them that are in Christ Jesus, (Rom. 8:1). That if she believed that God had accepted Christ's work, she would be at peace with God; that God has reconciled us to Himself by the death of His Son, and therefore peace is already made. Mr. Pentecost said that she turned her face to the wall and was silent for a time, and then said, "Oh, to think of that! That Christ should have made peace for the likes of me!"

BIBLE READING

Some Errors of Romanism

Rome violates the Scripture,—

- (1) In applying the term "Father" to a certain class, Matt. 23:9.
- (2) In unduly magnifying Mary, the mother of Jesus, Matt. 12:46, 50.
- (3) In prayers to the saints, 1 Tim. 2:5.
- (4) In its teaching concerning purgatory, 2 Cor. 5:6-9; Heb. 1:3; Phil. 1:23.
- (5) In its teaching concerning the Lord's Supper,—transubstantiation, 1 Cor. 10:3, 4; John 6:48. Keeping the cup from the laity, Matt. 26:27; John 6:53.
- (6) In exercising lordship over the saints, Mark 10:42, 43; 1 Pet. 5:3; 1 Cor. 8:5, 6.
- (7) In failure to submit to authority, 1 Peter 2:13, 14; Rom. 13:1-4.
- (8) In establishing an earthly kingdom, John 18:36.
- (9) In preaching in an unknown tongue, 1 Cor. 14:11, 15, 19.
- (10) In refusing to give the people the Bible, Acts 17:11.
- (11) In performing all their ritualistic services on a cash basis, Rev. 22:17.
- (12) In making saints for cash, Acts 20:32; Eph. 1:1; Phil. 1:1.
- (13) In worshiping images, Ex. 20:4, 5.
- (14) In forbidding the priests to marry, 1 Tim. 4:3.
- (15) In multiplying holy days, Gal. 4:9, 10.

PREDICTIONS AND WARNINGS

Macauley said: The quality of the Church of Rome is the very masterpiece of human wisdom. * * * The experience of the twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen have improved that quality to such perfection, that among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place."

Bismark said: "The Papacy has been a political power which, with the greatest audacity, and with the most momentous consequences, has interposed with the affairs of this world."

The New York Herald on political Romanism said: "The people have an opportunity to see just what sort of institution the Catholic Church is, in politics, and to understand what a farce it would be to pretend that free government can continue where it is permitted to touch its hand to politics."

A writer in the American Journal of Politics said: "Within the Catholic union in the United States there are between two and three million voters. All that is needed to make the Catholic Hierarchy a most potent factor in American politics is to cause these millions of Catholic voters to interest themselves in political matters, and to cast their ballot so as to promote the welfare and further the interest of the Church. This they are now being trained and commanded to do."

Gladstone said with respect to Rome: "No man can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and his duty at the mercy of another."

Carlyle said: "For some two centuries the genius of mankind has been dominated by the Gospel of Ignatus Loyola, the poison fountain from which these rivers of bitterness, which now submerge the world, flow. Long now have the English people understood that Jesuits proper are servants to the Prince of Darkness."

Milton said: "Popery is a double thing to deal with and claims a two-fold power. Ecclesiastical and political, both usurped, and the one supporting the other."

The great inventor, Prof. S. F. Morse, says that "Lafayette, who was a Romanist by birth and education, said to him, and again and again repeated the warning 'If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy.'"

PART TWO

THE JEWS

The word "tact" is an important word in soul winning. It is from the Latin word "tactus" meaning to touch, or touching. Webster defines the word thus: "Peculiar skill or faculty; nice perception or discernment; ready power of appreciation; doing what is required under the circumstances."

A careful study of this definition will suggest what is meant by tactful, soul-saving work. The time, the place, the circumstances are all to be considered. "He that winneth souls is wise" not only because he wins them, but in his *way* of winning them. Ask God for wisdom (Jas. 1:5).

Dr. Henry C. Mabie, a spiritual prince, says in his book on "Soul-winning": "The personal equation as between man and man is a differing factor, and no two men will use precisely the same method, or adopt the same tactics. . . . At the basis of peculiar skill in this line of work is the spirit of a divinely begotten love; the love which beareth all things, believeth all things, hopeth all things, endureth all things," (1 Cor. 13:7).

Method of Dealing:

To deal successfully with the Jew we must have

1. A CLEAR AND INTELLIGENT UNDERSTANDING OF OUR OBLIGATION TO THE JEW, AND TO HIS PLACE IN GOD'S PLAN:

(1) God's promises in the Old Testament are all related to the Jews. His covenant was with Abraham, (Gen. 12:1-3).

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

(2) God has a Heavenly and an Earthly People, (Gen. 15:5) and (Gen. 22:17):

"And he brought him forth abroad, and said, Look now toward heaven and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be."

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

(3) The Church is grafted in to the stock, (Rom. 11:17, 18):

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

(4) Our Lord Jesus was a Jew, (Gen. 28:13, 14) :

"And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

(5) The Gospel is to the Jew first, (Rom. 1:16) :

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

II. AN UNDERSTANDING OF O. T. HISTORY SHOWS US

(1) The place of the Jew in God's plan.

(2) God's Covenant with them.

(3) Necessity of fulfillment of prophecy.

(4) Fulfilled prophecy as found in history.

(5) Reason why Jews have been subject of such intense hatred.

(6) The veil is upon their eyes, (2 Cor. 3:14-16) :

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

"But even unto this day, when Moses is read, the veil is upon their heart.

"Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

(7) Reasons why we should love them.

III. IN DEALING WITH THE JEWS WE MUST BE ABLE TO EXPLAIN TO THEM FACTS CONCERNING THE MESSIAH.

(1) He was a Jew, (Gen. 28:13, 14) :

"And, behold, the Lord stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all families of the earth be blessed."

(2) Of the tribe of Judah, (Micah 5:2) :

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting."

(Also Gen. 49:8-18).

(3) Of the family of David, (Isa. 11:1, 10) :

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." and (Jer. 23:5, 6) :

"Behold, the days come, saith the Lord, that I will raise unto David a right-

eous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

(4) Born of a virgin, (Isa. 7:14):

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

(5) Born in Bethlehem, (Micah 5:2):

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

(6) Be rejected and crucified, (Psa. 22:16):

"For dogs have compassed me; the assembly of the wicked have inclosed me: they pierce my hands and my feet."

(Also 53rd ch. of Isaiah).

(7) Before the destruction of the Temple, (Dan. 9:26):

"And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and unto the end of the war desolations are determined."

IV. A TWOFOLD PROPHECY CONCERNING HIS COMING:

(1) In Humility, (53rd ch. of Isaiah).

(2) In Glory, (Zech. 14:4):

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

(Zech. 12:10):

"And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

V. ASK THEM REGARDING THEIR SACRIFICE, (Lev. 17:11; John 1:29):

"For the life of the flesh *is* in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it *is* the blood *that* maketh an atonement for the soul."

"The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

This is always a searching question for a Jew. (See illustration entitled "A Search for Atoning Blood").

He is the Lamb slain from the foundation of the world, (Rev. 13:8):

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

VI. OBJECTIONS RAISED BY JEWS:

(1) Regarding the birth of our Lord, they will be apt to ask you:

"Did God marry a woman?" To this objection it may be stated that our God is a miracle-working God. All Jews believe this, (Gen. 18:14):

"Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

(Luke 1:37):

"For with God nothing shall be impossible."

(Also read carefully Luke 1:26-32 and Matt. 1:18-25. The Jews have probably never read this announcement concerning the Messiah).

(2) They will say that worshipping Jesus is worshipping a man. In answering this objection, use Gen. 18:1, 2:

"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground."

One of these men was Jehovah, as will be apparent from the context.

Jesus (Jehovah) also appeared to Joshua in human form, (Josh. 5:13-15):

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

"And he said, Nay; but *as* captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

(3) They will object to the doctrine of the Trinity and say that it recognizes *three* Gods instead of one. Quote Gen. 1:1:

"In the beginning God created the heaven and the earth," explaining that the Hebrew word for God (Elohim) used here, is in the plural. Also, in Gen. 1:26:

"And God said, Let *us* make man in *our* image, after *our* likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Bible Illustrations

Conversion of Saul of Tarsus (9th ch. of Acts) a type of the future conversion of Israel which he, as a chief Jew, had anticipated.

Zaccheus (Luke 9:1-10). The evidence for the Messiahship of Jesus was altogether sufficient to convince the Jews of His day.

All of the first believers were Jews.

There is a great future for the Jew, but its fulfillment cannot come until the return of the Messiah. We Christians believe that He has already come.

Other Illustrations

A SEARCH FOR ATONING BLOOD

In the spring of 1898 I was holding some Gospel meetings in San Francisco, and on several occasions was able to address the Jews attending a "Mission to Israel." One evening the meeting was thrown open for discussion with any Hebrew who desired to ask questions or for any who had been brought to Christ to relate their experience.

One old gentleman said: "This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have to put away all leaven from your houses; you will eat the Matzoth—(unleavened wafers)—and the roasted Lamb. You will attend the synagogue and carry out the ritual and direction of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the Matzoth or the Lamb or go to the synagogue,' but His word was, 'When I see the *Blood* I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You must have blood, *Blood*, BLOOD!"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word for one who reveres the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him; but let him seek where he may, he cannot find it in the Judaism of the present.

After a moment's pause, the old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms and the Prophets. I attended the synagogue and learned Hebrew from rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: 'It is the *blood* that maketh an atonement for the soul.' I knew I had broken the law. I *needed atonement*. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was *no Blood*!"

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on this earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was *why* there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood

could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. The thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question, *'Where can I find the blood of atonement?'*

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: *'The blood of Jesus Christ His Son cleanseth us from all sin.'* It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third chapter of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Two rabbis are said to have visited Jerusalem, and as they stood gazing at the ruins, one of them began to weep. The other said to him, "My brother, why are you weeping?" "To see the desolation, and how God has fulfilled His threats to the letter." "Ah," said the other, "but therefore do I rejoice; because if He has fulfilled His threats, He will also fulfill His promises."

A missionary at Jerusalem, while out walking, saw a Jew who had just come into possession of a piece of property in the vicinity, bringing out the bones and dust from the numerous tombs around, putting them on the ground around the trees for fertilizer. The missionary ran back to his home and brought out his Bible and read to the Jew Jer. 8:1, 2. The Jew trembled from head to foot as he saw how literally he was fulfilling the words of the prophet written 2500 years before: "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth."

A Jew in Baltimore, missing his daughter on his return home from the synagogue, and being told by her mother that she was in the attic, went up to see her and found her with nothing but bread and water to eat, and learned from her that

her mother had put her there because she had become a Christian. When she finished her story, he threw his arms about her and said, "My daughter, my daughter, you are a rebuke to your father; for I have been a Christian for a whole year and have not confessed it for fear that I would suffer, while you are bearing persecution for His sake."

BIBLE READING

God is not done with the Jew, Rom. 11:1, 2.

A Redeemer is coming, Rom. 11:26.

God will change their hearts, Jer. 31:31-34.

He will restore them to their land, Isa. 11:11; Ezek. 36:24-28.

David (Messiah) shall be their king, Isa. 9:6, 7.

Jerusalem shall be lifted up, an international capital, Isa. 2:2-4; Zech. 14:4, 16.

The land shall be exuberant, Amos 9:11-15.

Animate nature will be in truce with them, Isa. 11:6-9.

All this will be forever, Jer. 31:35-40.

When shall this restoration take place? Rom. 11:25; Acts 3:20, 21.

These things are certain to come to pass, Rom. 11:29.

This is God's plan for Israel, and then through Israel salvation for the nations (Gentiles), Acts 15:16-18.

Is it not wonderful? Rom. 11:33-36.

SHEEP WITHOUT A SHEPHERD.

"My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place." (Jer. 1:6.)

"Provoked to jealousy by the manifestation among Christians of a vigorous spiritual life, unknown to Judaism, and alarmed at the rise and rapid progress of Anti-Semitism and the spread of missionary effort, many Jewish leaders are earnestly seeking to pull Israel out of the ditch in which she has so long been lying.

There is the "Orthodox Rabbi" struggling in vain to uphold the waning authority of the Talmud; the "Reformed Minister" adopting various Christian practices and preaching a Unitarianism which has nothing distinctively Jewish about it; the "literary layman" advocating a species of Christianized Judaism which shall embrace all mankind; the "philanthropist" spending millions in endeavoring

to ameliorate the condition of his persecuted brethren; the "Choveri Zionist", striving to foster the "national idea", the revival of Hebrew and the colonization of the Holy Land; and, last (what is more significant than all) the "political Zionist", burning to bring about the formation of a Jewish State in Palestine.

But in spite of her many shepherds, the condition of the nation is growing worse and worse. Rejecting the Head Stone of the corner, the builders are building with untempered mortar (Ezek. 13:10-16; Psa. 118:22,23) and are crying "peace, peace!" when there is no peace.

May God open their eyes! For until they acknowledge the need of atonement through the death of the Sin-bearer, and point the people to the "Smitten Shepherd" (Zech. 13:7) who was "wounded for our transgressions and bruised for our iniquities" (Isa. 53:5) these would-be shepherds are only leading the sheep further astray and paving the way for the "Worthless Shepherd" of the last days.

"For lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek those that be scattered, nor heal that is broken; neither shall he feed that which is sound, but he shall eat the flesh of the fat, and shall tear their hoofs in pieces. Woe to the worthless shepherd that leaveth the flocks; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." (Zech. 11:16, 17 r.v.)

This man will possibly be a sort of dictator (in league with the antichrist) who, after the nation's establishment in Palestine will pose as their Messiah. Magnifying himself at their expense, he will rule them with cruelty and afterwards forsake them in their last crisis of peril. He appears to be the "hireling shepherd" referred to by our Lord who, when he seeth the wolf coming, leaves the flock to destruction (John 10:12).

Yes, Israel today is wanting a shepherd, for there is "none to guide her among all the sons whom she hath brought forth" (Isa. 51:18) and it is for us Christians to point them to Him of whom it is written, "Behold, I have given Him for a witness to the peoples, a leader and commander to the peoples" (Is. 55:4,r.v.) For though the nation will remain in unbelief till the Chief Shepherd shall appear, many of the flock are even now being gathered into the fold. The Good Shepherd Himself is out on the mountains today, seeking His sheep, and deep down in many a Jewish heart, His Holy Sirit has created a longing after God which He alone can satisfy and will satisfy (Ezek. 34:11-15)

And what is true of Israel, is true of ourselves, for "all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). "The whole creation groaneth and travaileth in pain together until now" but the blessing must come "to the Jew first" before "all the families of the earth" can be blessed (Gen. 12:2, 3; Deut. 32:43; Psa. 67:2; Isa. 60). "The lost sheep of the House of Israel" must first be gathered in and then the "other sheep which are not of this fold". And so at last the saying shall be fulfilled, "There shall be one fold and one Shepherd" (Ezk. 34:23; Jer. 31:10; John 10:16)

PART THREE

SEVENTH DAY ADVENTISM

Before taking up this theme, it will be well to stop and ask yourself the question, "How did I become a Christian? What were the means and influences God brought to bear upon my heart and life? There was of necessity some seed-sowing in my life, and back of it all there was the Bible. How was the Bible preserved so that someone could minister it unto me? What sacrifice was there of human life before the Bible could be put into the hands of those who opened its treasures to me? Who preached the message, or what individual dealt with me? Am I remembering that it is God's plan that men should be saved by men? What a revelation there will be when the books are opened, and in the other world I am enabled to see what a long chain of events were related to my conviction and conversion! Am I in the will of God, the instrument in His hand, obedient to His desire, ready to respond to His call, willing to be used of Him, joyful in expectation of winning some soul?

"Supposing no one had ever ministered to me, and I had gone on through life without knowing the secret of salvation and the sweets of the Christian life! Someone may perish if I am faithless. Someone may be made to rejoice eternally if I am faithful."

Will you not send up a prayer to the Father, in the name of the Son, that He will hold you fast to the great purpose to be a soul-winner?

While the principal recognized error in Seventh Day Adventism is their contention that the keeping of the seventh day is obligatory, and the observance of Sunday as a day of rest and worship is "the mark of the Beast,"—there are other errors which they propagate, all of which are dealt with under their proper heads in the lessons on "Doctrine."

A brief extract from "Seventh Day Adventism Renounced" by Rev. D. M. Canright, (for many years one of the leaders of this cult, and therefore well qualified to speak on the subject), will be sufficient to direct your attention to those points wherein they differ from evangelical churches:

"They hold to the materiality of all things; believe in the sonship of Christ; believe that they only have a correct understanding of the prophecies to which they give most of their attention; that the end of the world is to occur in this generation; that we are now in the Judgment which began in 1844; that the seventh day, Saturday, must be kept; that keeping Sunday is the mark of the beast; that all should pay tithes; that Mrs. White is inspired as were the writers of the Bible; that the Bible must be interpreted to harmonize with her writings; that they are called of God to give the last warning to the world; that the dead are unconscious; that the wicked and the devil will be annihilated; that all churches but their own are Babylon and rejected of God; that everybody but themselves will soon become Spiritualists; that when Christ comes only 144,000 out of all then living on the earth will be saved and all these will be Seventh Day Adventists, hence they have no fellowship with other Christians, never work with them in any way, but zealously proselyte from all. . . .

"There are, however, many excellent persons among them. In character they are not to be compared with the Spiritualists, infidels, etc., as is sometimes unjustly done. . . .

"The 'prophetess' of this cult is Mrs. E. G. White, who claimed to be divinely inspired as were the prophets of the Bible, which claim is accepted by the whole denomination, and they point to her and to her visions as the sign and proof that they are the only true church; among themselves they quote her as we do Paul. These inspired writings now embrace forty bound volumes. Thus they have another Bible just the same as the Mormons have."

There is no precedent in the Scripture for God choosing a woman to be one of the great prophets or apostles, and it is noteworthy that so many of these false systems, as Christian Science, Theosophy, Spiritualism and Seventh Day Adventism, have as their leaders women who are snared by Satan, as was Eve. Note what Paul has to say on this point, 1 Tim. 2:12-14:

"But I suffer not a woman to teach or to usurp authority over the man, but to be in silence.
For Adam was first formed, then Eve.
And Adam was not deceived, but the woman being deceived, was in the transgression."

As an illustration of the falsity and absurdity of Mrs. White's claim to be a prophetess, note the following extract from a little booklet on this subject by David Anderson Berry:

"Her messages directly contradict Scripture. Take as an example of this the following given in her 'Early Writings,' pp. 46, 47:

'After Jesus left the Holy Place in 1844, . . . I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. . . . Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, Father give us thy Spirit; then Satan would breathe upon them an unholy influence.'

"According to this utterance, since 1844 no souls can be saved. All are left in hopeless darkness. This contradicts all Gospel messages. . . . This is so gross a lie that no means have been left untried to hide this gigantic error of hers. Testimonies have been fabricated, passages have been erased . . . but it remains on record in the original copies of her 'Early Writings.'

In this connection it is worthy of note that Seventh Day Adventists have no assurance of salvation; the most that any of them can say is "I *hope* to be saved." Having no assurance, they have no joy, no power.

Taking up in detail their teaching regarding the keeping of the Seventh Day, it is to be noted, that they do exactly what we are warned against in Gal. 1:8, 9:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Is it not "another gospel" which would make salvation dependent upon the keeping of a *day*?

(1) THE LAW OF THE SABBATH IS PURELY JEWISH. Accom-

panying it were rules and requirements, the violation of which was punishable with death, (Ex. 20:1, 2):

"And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

(Num. 15:32-35):

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

And they put him in ward, because it was not declared what should be done to him.

And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp."

There was no law from Adam to Moses, (Rom. 5:13):

"For until the law sin was in the world; but sin is not imputed where there is no law."

(The reference to the Sabbath in Gal. 2:3 is not a *command* but simply a statement of the fact that God rested on the seventh day.)

The Sabbath was given as a sign to the *Jews*, not to Gentiles, (Ex. 31:13, 17):

"Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . .

It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

The Children of Israel will yet keep the Sabbath in their own land, (Ezek. 44:24):

" . . . and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths."

(Heb. 4:9):

"There remaineth, therefore, a rest unto the people of God."

(2) THE COMMANDMENTS AND COVENANTS OF THE JEWISH DISPENSATION were done away with by the introduction of a *new* dispensation, (Rom. 10:4-9):

"For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above):

Or who shall descend into the deep? (that is, to bring Christ again from the dead),

But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

(See, also, 2 Cor. 3:7-11).

The Church of Christ is not commanded to keep the Sabbath. Nine of the commandments are reiterated in the New Testament, but the command to keep the Sabbath is not. (See Rom. 13:8-10; Eph. 6:12; Jas. 5:12; 1 John 5:21).

The Ten Commandments were never given as a *means of salvation*, but as a *rule of life for the Jews*, to show them the righteous demands of God and the impossibility of keeping them. Jesus kept the seventh day, but He was under the law, (Gal. 4:4) :

“But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law.”

He was baptized as a Jew, and kept the feasts and holy days, as a Jew.

Paul taught on the Sabbath because on that day the Jews were gathered together in assemblies where he could have ready access to them, just as those who are doing missionary work among the Hebrews do at the present time.

(3) THE NEW DISPENSATION HAS ITS NEW COVENANT, and its new obligations, (John 13:34) :

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”

(Rom. 7:4) :

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

The new covenant is set forth in the introduction to the Lord's Supper, (Matt. 26:28) :

“For this is my blood of the new testament, which is shed for many for the remission of sins.”

Under this new covenant there is no law with reference to eating and drinking, nor as to observing days, (Rom. 14:1-6) :

“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs.

Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him.

Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.”

(Col. 2:16, 17) :

“Let no man therefore judge you in meat, or drink, or in respect of a holy day, or of the new moon, or of the sabbath days.

Which are a shadow of things to come, but the body is of Christ.”

There is a fore-shadowing, even in the Old Testament, of the observance of the first day of the week, in the offering of a sheaf of the first-fruits, on the *eighth* day, (Lev. 23:11) :

“And he shall wave the sheaf before the Lord to be accepted by you; on the morrow after the sabbath, the priest shall wave it.”

Our Lord became “the first fruits” on the “morrow after the Sabbath,”

(Matt. 28:1) :

“In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

(1 Cor. 15:20) :

"But now is Christ risen from the dead, and become the first fruits of them that slept."

The *Seventh Day* is the day of a *dead* Christ; the *Lord's Day* is the day of the *living* Christ. The Christian is on resurrection ground, (Col. 3:1) :

"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God."

(5) THE OBSERVANCE OF THE FIRST DAY NEITHER OF ROMISH NOR HEATHEN ORIGIN.

The contention of the Adventists that the Pope of Rome changed the Sabbath from the seventh day to the first day, having adopted the idea from the pagan Romans who kept Sunday in worship of the sun, is utterly without foundation.

The early fathers, writing in the first and second centuries, long before the origin of the papacy, testify to the fact that the observance of the first day of the week was general. The names of some of these early writers are here given:

Ignatius, 100 A. D.; Barnabas, 120 A. D.; Justin Martyr, about 140 A. D.; Dionysius, 170 A. D.; Bardesanes, of Edessa, Syria, 180 A. D.; Clement, of Alexandria, Egypt, 194 A. D.; Tertullina, of Africa, 200 A. D.; Origen, 225 A. D.; Cyprian, Bishop of Carthage, 253 A. D.

And as to the observance of Sunday being of *heathen* origin, the Smithsonian Institute have historical data which proves that Sunday as a day of rest and worship was unknown to either the heathen Romans or Greeks.

BIBLE READING

Events which Occurred on the First Day of the Week:

The power of death and hell was broken, Rev. 1:18.

Jesus appeared alive to the disciples, Mark. 16:9; Matt. 28:8-10; Luke 24:15; John 20:19-23.

The Holy Spirit was bestowed, John 20:2.

Command to preach the Gospel was given, John 20:21.

Power over the church was given, John 20:23.

Day of Jesus' ascension, John 20:17.

The resurrection gospel preached, Luke 24:34.

Day of breaking of bread, Acts 20:7.

Day for gathering of church, 1 Cor. 16:1, 2. (Paul's letters were the "commandment of the Lord"), 1 Cor. 14:37.

John in the Spirit on the Lord's Day, Rev. 1:10 (The "Lord's Day" a New Testament term; "Sabbath" has passed away, and a new term is used).

The predicted day of joy, Psalms 118:22-24.

God has distinguished this day from all other days in the N. T.; no other day could fitly be used as a memorial day.

FIXING RESPONSIBILITY

The question is frequently asked, "Why the rise, progress and work of certain vagaries, cults and organizations such as Christian Science and other blasphemous forms of pantheism?"

There are certain patent reasons which should be stated and admitted, certain contributory causes which should be recognized, and certain inevitable prophetic fulfillments which insure the existence of such things. * * *

You will note that only people who have neglected their Christian duties ever go astray or attempt to follow the vagaries and isms of the day. Active Christians who are reading and studying their Bibles and performing all their other Christian duties, never go astray. They are fortified. They have on the whole armor of God. They are not moved by every wind that blows, nor are they seduced by the appeals of evil spirits.

No one need go out of any evangelical church for anything his soul, his body or his mind needs. The full Gospel, the whole Gospel, the blessed Gospel, includes the Trinity, the Infallible Bible, the Incarnation of Christ, His Deity—very God of very God—His Crucifixion, His Vicarious Atonement, His burial and resurrection, His ascension and His work now at the right hand of the Father as our Advocate, His second coming prior to the millennium, His reign a thousand years on earth with His church, and His final gathering of the church into Heaven to dwell there with Himself. Heaven is a locality, a state, a government.

The full Gospel shows the awfulness of sin, the judgments for sin, redemption by Christ from sin, regeneration by the Holy Ghost, and the Holy Ghost baptizing the regenerated soul into the spiritual body of Christ. The vicarious atonement of Christ redeems from sin and the vicarious atonement of Christ provides for the vicarious healing by Christ. If we believe and exercise the faith of God, the prayer of the righteous shall be the effectual, fervent, availing prayer.

It is God's will to give us life,—the life of Christ to redeem us from sin, to save us unto Himself, and to give us health, happiness, joy and victory over the world, the flesh and the devil. * * * We do not have to lie about a man being sick. We do not have to deny that a man is sin-cursed. We do not have to lie about the existence of sin or about the afflictions of these human bodies, because our Christ knew that sin existed. He admitted it, hated it and died to redeem us from it. He did not lie about the sickness of the body, but by His divine power He wrought a miracle and redeemed the body from the afflictions and pains of life, all of which He is perfectly willing and able to do today. We do not have to practice suggestive therapeutics, because the divine power of Christ is great enough to redeem and heal.

The full Gospel includes the infallible Bible, which is the Word of God and which ought to be read daily, and read in a worshipful spirit, a prayerful attitude and under the leadership of the Holy Ghost. Every church ought to be a Bible class, and every church ought to be organized into units, and every unit ought to study the Bible every day in the week. Many ministers are guilty of "contributory negligence" for they have not preached the full Gospel, nor made their people study the Bible.

Let us confess our sins of omission. Let our physicians, ministers and church members begin to magnify the Bible, the work of the atonement, the power of faith and prayer, and thus feed our people as they ought to be fed, and then they will not stray away to eat the husks which fall from the mouths of swine. Within our own churches our members can find—in the Bible and in the worship of God—everything the body, mind and soul can possibly need.

Arise, and let us go into the Bible Class!

—Dr. Mark A. Matthews.

PART FOURTH

Mormons and Russellites

You are bearing in mind, are you not, that God has ordained the salvation of souls through His believing children, and are facing the fact that very few, if any, Christians have any realization of this fact, or if they do, care nothing about it?

Dr. Howard Agnew Johnston, in a recent address to ministers, called attention to the impressive and sad fact that very few Christians care anything at all about the salvation of others; that from seventy-five to eighty-five percent of all the members of evangelical churches come into the church on confession of faith through the Sunday School, before they are twenty years of age.

We must be deeply impressed with these facts so that we may feel more keenly the responsibility that rests upon us who are studying these lessons with a view to preparation for personal work; and must give ourselves with unswerving devotion to the task that God has made plain to us.

You are not forgetting your prayer list; you are not forgetting that the great bulk of people you meet by day and by night, and into whose faces you look, are lost people, and in all probability nobody has ever spoken to them about their souls.

This thought will stimulate you to take up the task with intensified earnestness, and without fear as to the reception you will get, but you will be much in prayer that God may give you a great wisdom, and make you a successful soul-winner.

In your personal work, you will come in touch (among other cults) with Mormons and Russellites, and in order that you may know how to deal with them, it is very essential to know what they profess to believe.

The Mormons

In dealing with Mormons you need especially to know what they teach in order to meet their *half-truths*,—remembering that a half-truth is a deadly lie.

We append the thirteen articles of faith, asking you to note the subtlety of the last paragraph of Art. 2, all of Art. 3, part of Art. 4, all of Art. 5, all of Art. 8, part of Art. 9, and part of Art. 10, and be ready to give a good reason for the hope that is within you:

Art. 1. We believe in God, the Eternal Father, and his Son Jesus Christ, and in the Holy Ghost.

Art. 2. We believe that men will be punished for their own sins, and not for Adam's transgression.

Art. 3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Art. 4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Art. 5. We believe that a man must be called of God, by "prophecy and by the laying on of hands" by those who are in authority, to preach the gospel and administer in the ordinances thereof.

Art. 6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

Art. 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Art. 8. We believe the Bible to be the Word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

Art. 9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

Art. 10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon earth, and that the earth will be renewed and receive its paradisaical glory.

Art. 11. We claim the privileges of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

Art. 12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

Art. 13. We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men, indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

That these articles of faith are intended to deceive the public as to the true character of Mormonism is evident from an examination of their writings intended for their own people. As for instance, in connection with Art. 10, note the following extract from a sermon by Brigham Young:

"I say, rather than that apostates should flourish here, I will unsheath my bowie knife and conquer or die. Now you nasty apostates, clear out, or judgment will be put to the line. * * * I want you to hear, bishops, what I am about to tell you: Kick these men out of your wards."

Taking up their teachings as to the essential doctrines, in order, we have,—

I. As to the Doctrine of God:

(1) They teach that God is Adam; an exalted Man; the supreme God, and the only God with whom we have to do; and that Jesus Christ is the son of this Adam-God and Mary, by natural generation.

This, of course, is in contradiction of the Scripture which teaches that "God is a Spirit," (John 4:24).

(2) They teach that there are many Gods, once human beings. These Gods are male and female and continue their earthly relations; but the Word teaches that there is but *one* God:

(Mark 12:32)

"For there is but one God; and there is none other but he."

(Deut. 6:4)

"Hear, O Israel: The Lord our God is one Lord."

And as to the future state of believers:

(Matt. 22:24—30)

"For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven."

(3) They teach that Jesus Christ and the Father are two distinct persons, in the same sense that John and Peter are two persons; but *Jesus* says:

(John 10:30 and 17:11)

"I and my father are *one*,"

(4) They teach that the Holy Spirit is a *substance*, similar to electricity, but the Scriptures bear testimony to the *personality* of the Holy Spirit:

(Acts 13:2)

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

(Acts 16:6)

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia."

(1 John 5:7)

"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."

(5) They teach that these Gods are subject to the necessary laws that govern all matter.

In dealing with this phase of the question, you might well ask how, if God is subject to the laws of matter, He could be the Creator of matter. Jesus was not subject to the laws He had made, but on the contrary, He made *new* laws, as when He walked on the water.

(Isa. 40:12-15, 28)

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance?

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing.

* * *

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

II. As to the Doctrine of Man:

They teach that human beings are born in the spirit world, and come here for bodies. But the Word of God teaches that the *body* was first formed, then the spirit:

(Gen. 2:7)

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

(2) They teach that man is placed here on the earth for the purpose of raising families and educating them. Show them from the Bible that man is put here for the express purpose of *glorifying God*, and that God created us for His own pleasure:

(Eccl. 12:13)

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

(Rev. 4:11)

"Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created."

(3) They teach that polygamists and other sealed Mormons become gods, after death.

The Scripture is very definite as to their destiny after death. When they die they will go into outer darkness; they go to their own place, as Judas did, who denied the Christ. They cannot go where Christ is:

(John 7:34)

"Ye shall seek me and shall not find me; and whither I am, thither ye cannot come."

(1 Cor. 8:5, 6)

"For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many).

But to us there is but one God, the Father, of whom are all things, and we in him; and the Lord Jesus Christ, by whom are all things, and we by him."

As to the Bible:

The following statements are quoted from their statement of doctrine:

"We consider the Bible, the Book of Mormon, the Book of Doctrine, etc., our guides in faith and doctrine."

"The living oracles (priestly revelations now), are worth more to the Latter-Day saints than all the Bibles."

Show them the Word of God as spoken by the Holy Spirit through Paul: (Gal. 1:8)

"But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."

The gospel of the Mormons is not *the* Gospel, for it is no "good news" to men. The other books which they regard as of equal authority with the Word of God, are the products of chicanery. God says in (Jer. 23:28):

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Jesus had the Old Testament in his hands when he said

(John 5:39)

"Search the Scriptures; for in them ye think that ye have eternal life; and they are they which testify of me."

(Rev. 20:12)

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

(Use also 2 Pet. 1:19-21; 2:1, 2; 3:16; 1 John 4:1; Rev. 22:18-20).

III. As to the Doctrine of Sin:

(1) They teach that men will be punished for their own sins, but not for Adam's transgression.

The Bible teaches that men are under a two-fold condemnation: First: By reason of their sinful nature which separates them from God; and, second, by

reason of the commission of sins of their own volition. Through Adam's sin, they inherit Adam's nature, and that nature is enmity against God.

(Rom. 8:7)

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

(Rom. 5:12)

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

(2) They teach that "Adam and Eve rejoiced and praised God, when they sinned."

This statement is exceedingly peculiar in view of the facts as stated in Scripture, that Adam and his wife hid themselves for fear of God, and when God called them into His presence, he put the curse upon them for their sin. (Gen. 3:8)

IV. As to the Atonement.

(1) They teach that "the atonement of Christ does not save souls, but only delivers *the earth* from the power of death."

This statement is a direct denial of the plain teaching of the Bible:

(Rom. 4:25)

"Who was delivered for our offences and raised again for our justification."

(Acts 13:39)

"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

(Gal. 1:4)

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

(2) They teach that salvation is only by obeying the ordinances of the Mormon church; not by faith.

If this statement is true, then of course there could have been no salvation for any one for 1900 years. This is equal to Mrs. Eddy's claim. It is well in dealing with these errors to put up a question like this: "What do you suppose became of all the people that lived previous to this revelation?" You will find that most of these people never think very deeply, and this may start them to thinking. The whole Bible gives the lie to this statement, for it is nothing if not a testimony to the necessity of salvation through a blood offering:

(Titus 3:5, 6)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost;

Which he shed on us abundantly through Jesus Christ, our Saviour."

(Eph. 2:8, 9)

"For by grace are ye saved through, faith, and that not of yourselves, it is the gift of God.

Not of works, lest any man should boast."

(3) They teach that the doctrine of *justification by faith* is evil:

(Heb. 11:6)

"But without faith it is impossible to please him; for he that cometh to

God must believe that he is, and that he is a rewarder of them that diligently seek him."

(Rom. 1:17)

"For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

(Also, Gal. 3:2; 5:6)

V. As to the Ordinances,—Baptism, etc.:

(1) They teach that the living may be baptized for the dead, for, say they, "The fathers in the spirit world look to the fathers in the flesh to perform for them the works which they were unable to attend to while in the body!"

(Rom. 14:12)

"So then every one of us shall give account of *himself* to God."

(2) They teach that the Holy Ghost is obtained through the laying on of hands of the elders of the Mormon church.

The teaching of the Scripture is very clear that upon the acceptance of Christ as Saviour the Holy Spirit comes to take possession of the body of the believer, and to seal that believer unto the day of redemption. He lives in the heart of every believer, and never leaves him:

(Acts 10:44)

"While Peter yet spake these words, the Holy Ghost fell on all of them that heard the word."

(Eph. 4:30)

"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

VI. As to the Priesthood:

They teach that the priesthood possesses divine authority to act for God, and is answerable only to God.

This statement has a measure of truth, insofar as every believer is a priest of God, but believers constitute a *kingdom of priests*, and there is but *one* High and Holy Priest and He is in the heavens:

(Heb. 9:24)

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

(Matt. 23:8)

"But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren."

(Matt. 7:15, 20)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. * * *

Wherefore, by their fruits ye shall know them."

VII. As to Their Relation to Civil Government:

They teach that "the priesthood holds the power and right to give laws and commandments to individuals, churches, rulers, nations and the world, to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges."

This doctrine is antagonist is to all human government, and but for the politicians the Mormon church would never have been permitted to gain foothold in the United States. It is like the claim of the Roman Catholic church—the priority of obedience to the church over obedience to the government. This makes its followers slaves to the ambition and lust and passion of sinful men, and is an abominable teaching and an insult to God and man:

(1 Tim. 2:1, 2)

"I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

(1 Pet. 2:13, 14)

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

(Also, Rom. 13:1-7)

VIII. As to Polygamy and Marriage:

Extracts from their teaching on this subject are as follows: "If plural marriage be unlawful, then the whole plan of salvation through the house of Israel is a failure, and the entire fabric of Christianity without foundation."

"Polygamous marriage is necessary to the highest exaltation in heaven, which is becoming 'gods.' "

"Christ was a polygamist."

This last statement is so sacriligious that it seems unnecessary to use time and space to contradict it. The United States government has prohibited polygamy, and the Mormon church has professedly acquiesced, though many Mormons are still polygamists. Texts which apply are

(Matt. 19:4-8)

"They *twain* shall be one flesh."

(1 Tim. 3:2)

"A bishop, then, must be blameless, the husband of *one wife*, vigilant, sober, of good behaviour, given to hospitality, apt to teach."

(Deut. 17:17)

"Neither shall he multiply wives to himself, that his heart turn not away."

IX. As to Modern Miracles:

They teach that miracles are the credentials of every Christian; that the fact that they are possessed of *every Mormon* and not by others proves Mormonism to be the only true religion.

(Rev. 16:14)

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth of the whole world, to gather them to the battle of that great day of God Almighty."

(2 Thess. 2:9-11)

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie."

A miracle is a manifestation of supernatural power. The only miracle workers are God and Satan. God could never accommodate Himself to a false system such as Mormonism, and the only agent then left would be Satan. We cannot deny that Satan might gladly use Mormon prophets and professed prophets but the only miracle which has been performed in the Mormon church to our knowledge is that of making men and women believe the preposterous statements and lies in connection with their system.

The following Mormon prophecy spoken in 1838 is a satisfactory proof of the unreliability of Mormon prophecies:

"There will not be an unbelieving Gentile upon this continent 50 years hence. And if they are not greatly scourged and overthrown ten years from this date (1838) then the Book of Mormon will have proved itself false."

Illustration:

The "Gull" Monument

A stately monument of granite and bronze stands in the Temple Block, Salt Lake City, the top surmounted by a huge bronze gull.

This monument was erected by the Mormon Pioneers in memory of their deliverance from a devastating horde of crickets by an invasion of sea-gulls which destroyed the crickets and saved their crops.

The Mormons have chosen an appropriate emblem, for Webster defines the word "gull," as follows:

"Gull: To deceive, cheat, dupe, defraud. Gullible: Easily imposed upon. Gullibility: Great credulity."

Certainly it requires a great deal of gullibility to believe the story of Joseph Smith and the golden plates; and our hearts should be filled with compassion, and our prayers should be sincere that God would enable us to lead many of these unfortunate people out of the dense darkness into the light and liberty of those who have in their hands the Word of God, and who need not any strange or mysterious plates of gold, or devil doctrines which lead men and women from the plain, simple, practical teaching of the Bible.

RUSSELLISM

Russellism as a (so-called) system of religion, was originated about the year 1884 by one C. T. Russell, (or as he called himself "Pastor" Russell), the organization of which he was the head masquerading at different times under such titles as "Zion's Watch Tower," "Millennial Dawn," "Metropolitan Pulpit," "People's Pulpit," "Brooklyn Tabernacle," and "International Bible Students' Association," a favorite trick of "Pastor" Russell's being that of assuming a name which would deceive people into thinking that he was the successor of such men as Talmage and Spurgeon. Prof. W. G. Moorehead says of it that it "is a mixture of Unitarianism, Universalism, Second Probation, Restorationism and the Swedenborgian method of exegesis."

What Russellism Teaches

I. As to the Doctrine of God:

(1) It teaches that God is an uncreated spirit being; no one knows anything about His personality; He is unrevealed.

This assertion is a direct contradiction of the Scriptures which teach that He is both the Creator and The Revealed One, Jesus Christ being the express image of His person:

(Heb. 1:3)

"Who being the brightness of His glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

(John 1:18)

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

(2) It teaches that Jesus Christ is the highest order of created being,—in fact, the archangel Michael, and through him all other angelic beings were created. They say that Jesus was born of the Virgin Mary,—or rather that the archangel Michael lost his identity in the man that was born of the Virgin Mary. He was born a perfect man,—no more, no less (Vol. 1, 179). He was not possessed of two natures,—human and spiritual,—but was simply exactly what Adam should have been.

Now Jesus *claimed* to be "God manifest in the flesh."

(John 14:9)

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?"

(3) As to the Resurrection of Christ: Russell says that at His death, Christ became extinct, body and soul, and that His body was not raised.

Concerning the Scriptures which speak of Christ coming into the upper room after His resurrection, etc., Pastor Russell says that He did not enter through closed doors, but that He *created a body and clothes* and put them on right there, and so on all occasions when He appeared after His resurrection. His body was stolen from the tomb, and probably passed off into gases. He is now a spirit being without a body. He returned to this world in 1874, and the Millenium commenced in 1914, but being a spirit, no one could see Him.

The Scriptures absolutely deny this teaching of Pastor Russell. In the upper room He pointed to His hands, His feet, His side, and also ate food to prove that he was *the same Jesus*.

(Acts 1:11)

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

(All of 1 Cor. 15th chapter)

(John 17:3)

"And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

(1 Tim. 3:16)

"And without controversy great is the mystery of godliness; God was mani-

fest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

He was born of a virgin according to the prophecy in (Gen. 3:15):

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Jesus Christ was not of human origin, but the *seed of the woman*, and *conceived by the Holy Ghost*,

(Luke 1:35):

"And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

He had both a human and a divine nature. He wept (John 11:35); He was weary, (John 4:6); He was hungry (Luke 4:2). In His divine nature He read the hearts of men (John 2:25); manifested His divine power in the working of miracles, as, for instance, in the feeding of the five thousand, (John 6:7-13); in exercising authority over the winds and waves (Matt. 8:26); in casting out demons (Matt. 17:18) and raising the dead, (John 11).

(4) It denies all personality to the Holy Spirit, teaching that He is only *mind, power or influence*. All expressions and evidences of the Spirit's personality are ignored by Pastor Russell, or distorted by his method of interpretation.

The teaching of the Scriptures as to the Holy Spirit is simple and plain. By referring back to Section One, Page 11, of this course, you will find that the terms used of the Holy Spirit and the acts attributed to Him, all prove His personality:

(2 Cor. 3:17)

"Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty."

(1 Peter 4:14)

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."

(John 16:13)

"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

II. As to the Atonement:

Mr. Russell quotes 1 Tim. 2:6 "Who gave himself a ransom for all, to be testified in due time" (that is, in Mr. Russell's time!), as a proof that Christ's death was a ransom for *all*, and says that those who reject this provision for their salvation in this age, will have a second chance during the Millenium, it being supposed that their experience with sin in this age will incline them to make the most of this second chance. Mr. Russell holds that Christ was not the *only* one who could have made atonement, but simply that it was *appropriate* for Him; that it was not the cross, the blood, the sufferings or any moral or spiritual element in Christ's death that paid the ransom, but simply the *dying* (extinction of His being) that paid the ransom, and that every member of the body of Christ must also die (become extinct) in order to complete the ransom. It is to be noted that Mr. Russell makes no provision for the ransom price being paid for *Eve*, but only for *Adam*. Evidently he did not favor the suffragettes.)

III. As to the Dead:

(1) *Their Present State*: It teaches that all who die become extinct. Their spirits are not with Christ. Christ Himself was annihilated because He was a mere man.

For refutation of this teaching, see

(Matt. 10:28)

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

(Phil. 1:23)

"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better."

(2 Cor. 5:8)

"We are confident, I say, and willing rather to be absent from the body, and present with the Lord."

(2) *Their Resurrection*: According to Russellism, there is to be a resurrection in the next age, but Pastor Russell does not explain how an extinct personality, that has been *utterly* destroyed, can be resurrected. It would have to be re-created and endowed with a conscience and soul which had already been utterly destroyed! He simply states that these re-created beings will have an Adamic nature, and are to be tested as Adam was.

IV. As to the Millenium:

Pastor Russell teaches that the Millenium will be the final stage of probation, and a time of universal resurrection.

The Scriptures teach that the resurrection at this time is only partial (Rev. 20:4-6)

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

and that there is to be another time of testing *after* the Millenium (Rev. 20:7, 8).

"And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

the final judgment taking place afterwards, (Rev. 20:12, 13).

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

One Man's Experience in Russellism

In the spring of 1916 my brother died, and the following week a pamphlet entitled "Where are the dead?" was left at my door. I did not, however, read it as the subject was too distressing. During the next week or two other pamphlets were left, and one of them entitled, "A Famine in the Land" interested me, and I afterwards used it successfully in my missionary efforts to interest others.

It is a fact, which any reasonable man will admit, that there is a famine in the land,—not of bread, or water, but of hearing the Word of God, and, deceived by their literature, I attended Bible Class and prayer meeting, and testified to the blessing I had received, and the pleasure it was to encourage others, with the hope that they also might be saved through faith. I attended business meetings also, and holding up my hand as a member, fully consecrated to the Lord, voted as I thought best.

One day I found a creed, or affirmation of things which they believe, containing the following statement: "We *affirm* the resurrection of Christ; that He was put to death in the flesh, but quickened in the Spirit. We *deny* that He was raised in the flesh, and *challenge any statement to that effect as being unscriptural.*" On expressing surprise, I was referred to The Watch Tower, 1901, Page 126, where Pastor Russell not only seeks to prove that the man Jesus never rose from the dead, but that our Saviour now has a divine nature, though previous to His early birth, He was only a created angel—the highest in rank, perhaps, but still—an angel.

Thank God, my eyes are open now. I have prayed for spiritual guidance, and by the mercy of God can say that I have received it, so that I can now join in singing that well known hymn, "Stand Up For Jesus" without wondering whether I am standing up in the strength of a dead man, or of an anti-Christ, created to take the place of the Jesus of Nazareth Who died that we might live. He was delivered for our offenses, and it is only through faith in His blood, that we have peace with God and the promise of eternal life.

(Note:—At the time of writing this section, the Government has just taken action concerning a Russellite publication, "The Finished Mystery," confiscating the entire issue. Pastor Russell, himself, has gone to his reward. Mr. Rutherford, his successor, and several of his followers, have been sentenced to terms of long imprisonment in the Federal prison, and the supposedly stately structure erected by this false prophet has been shattered. It is to be hoped that many of the simple-minded, conscientious followers of this cult, have been delivered from their errors.)

PART FIFTH

Christian Science, Theosophy, New Thought and Spiritualism

Be much in prayer before taking up this study, for in dealing with these subjects you will antagonize the very prince of darkness, who is behind and beneath each of these cults, but who poses as an angel of light. These false systems are commanding a growing constituency, and their rapid development is a sure sign that we are in the last days.

It is well to know that the leaders of each are women who have been snared by Satan, as was Eve. In your study, therefore, pray earnestly that the Spirit of God may use you to lead some benighted soul out of darkness into the marvellous light of the Son of God, and have a heart full of compassion for those who, unknowingly, are in awful bondage to the enemy of souls.

CHRISTIAN SCIENCE

In dealing with the Christian Scientist, it is well to remember that there are thousands of people attending the Christian Science services who are not *members* of the church. Most of these are entirely ignorant of the Scriptures and so are easily beguiled.

Those who have definitely set their hearts to become members of the Christian Science church are under obligation to reject any testimony against Christian Science, and to refuse to enter into any argument concerning the doctrine. They are told that if they consent to argue, it will divert their thoughts from the teaching which they are told to "hold in their thought."

In order that you may be fully equipped to deal with those who are still open to reason, it will be essential for you to know their position concerning the great doctrines of the Scripture, as set forth by Mrs. Eddy in "Science and Health, with Key to the Scriptures."

Mrs. Eddy claims to have received as a divine revelation what she has committed to print in her book, saying, "It is the voice of truth to this age; uncontaminated and unfettered by any human hypotheses, and duly authorized by Jesus Christ." According to her idea, the Bible must give place to the "Key!" a key, which upon investigation, we find to be a misfit for it does not unlock a single truth of the Scripture. Mrs. Eddy would have us understand that Almighty God gave the Bible to the world and waited nineteen hundred years before He could find any one who could explain it, until this much-married woman interpreted it for us. Of course, it requires a certain character of brain to believe this.

Mrs. Eddy is quite well satisfied that the Bible is full of error, but she is equally sure that there are no mistakes in *her* book. Notwithstanding the fact that there is a new edition every year, and a great many changes are made in each edition, she asserts that she was fully inspired. These changes make it very difficult for any one to quote from her book by page and verse, without referring to the year in which the particular edition was published. All the quotations from "Science and Health" as given here, are from the 1906 edition.

Mrs. Eddy says that she plants herself "unreservedly on the teachings of Jesus, the apostles and the prophets." In Luke 24:27 Jesus sets His seal to the

teachings of Moses, which include the first five books of the Bible, whereas, Mrs. Eddy begins her explanation of the Bible by a flat denial of its teaching. This ought to be enough to convince any one that she is unsound with reference to the inspiration of the Scripture. It is a canon of the seminaries, "False in one; false in all."

What Mrs. Eddy Teaches About the Bible:

"The Bible has been my only authority. I have had no other guide in the straight and narrow way of truth," (126:29-31).

"I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets." (269:22-24).

"The second chapter of Genesis contains a statement of this material view of God and the universe, which is the exact opposite of scientific truth" (521:26-29).

"A mortal and material sense stole into the divine record, darkening to some extent the inspired pages with its own hue" (139:20-22).

"God had been graciously fitting me, during many years, for the reception of a final revelation" (107:3-5).

"This enables woman to be the first to interpret the Scriptures in their true sense" (534:5-7).

(We see that Mrs. Eddy says "a mortal and material sense stole into the divine record, darkening to some extent the inspired pages with its own hue," but as to her own book she says it is the "voice of truth to this age" and the "final revelation.")

What Mrs. Eddy Teaches

(1) As to God:

"God is Divine Principle" (465:9-10).

"I knew the Principle of all harmonious Mind-action to be God" (109:17, 18).

"In Christian Science we learn that God is definitely individual and not *personal*." (Rudimentary Science, Pg. 8.)

Jesus Christ:

"Jesus was the offspring of Mary's self-conscious communion with God" (29:32).

"Christ is incorporeal, spiritual" (332:12).

The Holy Spirit:

"In the words of St. John: He shall give you another Comforter, that he may abide with you forever. This Comforter I understand to be Divine Science" (55:27-29).

(2) As to the Fall of Man:

"Never born, and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (258:27,30).

"Whatever indicates the fall of man—is the Adam dream" (282:28, 29).

"The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal" (428:22, 23).

(3) Sin:

"Man is incapable of sin." (475:26).

"It will be found that it is the *sense* of sin which is lost, and not the sinful soul." (481:30-32).

"To get rid of sin through Science is to divest sin of any supposed mind or reality." (339:28, 29).

(4) The Atonement:

"That God's wrath should be vented upon His beloved Son is divinely unnatural." (23:5, 7).

"The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind." (24:27, 28).

"Final deliverance from error, is neither reached through paths of flowers, nor by pinning one's faith, without works, to another's vicarious effort." (22:23-27).

"One sacrifice, however great, is insufficient to pay the debt of sin." (23:3, 4).

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins." (25:6-9).

(5) Satan:

"Devil: A lie, a belief in sin, sickness and death." (584:17-19).

(6) Matter:

"There is no matter." (421:18).

"Matter is nothing beyond an image in mortal mind." (116:18, 19).

(7) Sickness and Death:

"Man is never sick." (393:29).

"Sin, sickness and death are states of mortal mind—illusions." (283:8, 9, 11).

"Man is incapable of death." (475:26).

(8) Prayer:

"The habit of pleading with the divine Mind as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth." (2:18-22).

Method of Dealing

In dealing with a Christian Scientist it will be well to ask first of all, "Do you believe in the Bible?" If he says "No," tell him that Mrs. Eddy says she plants herself "unreservedly upon the teaching of Jesus, the apostles and prophets," and that you put yourself on the same basis, and so it is "to the law and to the testimony," (Isa. 8:20):

(Luke 24:27):

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

(2 Tim. 3:16)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

(1 Pet. 1:20)

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

This will no doubt be met with the assertion that it is a question of *interpretation*, in which case ask if the historic church which has held to the teachings of the Scripture since the days of Paul, has been all wrong; if all the blessing that has come from the Bible, has been imaginary, or if it might not possibly be real.

Next ask if he believes in God, and what kind of a God he thinks He is; is He a person? If the answer is "No,—impersonal," then quote from Gen. 17:1:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."

(1 Pet. 3:12):

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

(Dent. 33:27):

"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee."

(You will remember always, in using Scripture, that it is a *sword* and is designed of God to bring conviction. Have no hesitation in believing that when you use this sword, God will bring conviction.)

Ask if he believes that such a person as Jesus Christ ever walked the earth, and if he were reading the Bible for the first time without any comment or suggestion from any one would he not be assured that it taught there was a personal God and a personal Christ? Does he not think the story of Jesus Christ as recorded in the four Gospels is genuine? Could it have been invented by man? Let him read what the Scripture itself has to say about Christ in John 20:31:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

(1 John 2:22)

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son."

(John 1:1)

"In the beginning was the Word, and the Word was with God and the Word was God."

(John 1:14)

"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Show him the prophecies concerning Christ in the Old Testament, commencing with Gen. 3:15; Isa. 9:6; calling attention to the prophecy concerning His birth, Isa. 7:14; and birthplace, Micah. 5:2; then the description of His life in the 53rd of Isaiah. Ask whether he thinks these prophecies were not fulfilled in the coming of a personal Christ.

Ask what he believes concerning the Holy Spirit. If he quotes Mrs. Eddy, ask if the Scripture does not attribute personal attributes to the Holy Spirit, quoting from John 14:26 and John 16:7-11:

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;
Of righteousness, because I go to my Father, and ye see me no more;
Of judgment, because the prince of this world is judged."

(Rom. 8:11)

"But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

(Acts 8:29)

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot."

(Acts 16:7)

"After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not."

Ask if he believes in prayer, and if he does, to whom he prays, and for what does he pray? How can he pray to an impersonal God?

If he says he does not believe in prayer, tell him that Jesus prayed (Luke 22:44); show him the 17th of John and ask him what he thinks of that prayer. Ask him what it means when it says "the disciples continued steadfastly in prayer" (Acts 2:42). (Also use Acts 12:12; Acts 4:31; Acts 10:4).

Ask him if he believes that Elijah prayed and the heavens were shut up, and that he prayed again and the heavens were opened (Jas. 5:17), and if it is not true, then how can the Bible be true and Mrs. Eddy take her stand unreservedly upon it?

Ask if he ever had a mother that prayed, and then tell him that you can give scores of instances of answered prayer. (If it is not true that you can do this, then you ought to begin to pray yourself so that you *can* testify to answered prayer.)

Ask if he believes in a personal devil, and if not, how evil originated? Show him where the devil appeared personally to Christ in Luke 4:1-13, and that Christ called him the "prince of this world," (John 14:30; that Paul called him the "god of this world," (2 Cor. 4:4); that personal qualities are attributed to him, (Matt. 13:19):

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."

If he says that he believes only in an "evil principle" ask whether an evil principle could be punished, (Rev. 20:10):

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever."

Ask whether he believes that Jesus was raised from the grave with a real, tangible body. If not, what Jesus meant when he said to Mary: "Touch Me not." (John 20:17), and afterwards said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." (John 20:27); and what it was that stood in the upper room in the 24th chapter of Luke, after His resurrection when He ate the fish and honey, and declared that He was not a spirit!

Ask if he believes in sin, and if lying is sin. If a man stole his watch would he have him arrested for it?

Ask if he believes in law and punishment of the wicked. If he says no, ask if any Christian Scientists are lawyers, and if they ever prosecute the

wicked? If an assault was made upon his wife or daughter, would he favor the arrest and punishment of the guilty one? If he says "No," ask if a man with those views can be a good citizen; if he is not outside the pale of government?

Ask him if he would be willing to stand up and let some one shoot at him, and if not, why? Where is Mrs. Eddy; did she die; has she been raised from the dead and seen by any one? If not, why not? Five hundred witnesses saw Jesus Christ after His resurrection.

Ask if he believes Jesus Christ healed the sick, and why He put clay on the blind man's eyes, (John 9:15); why He told the disciples to take the grave clothes off Lazarus and let him go free. (John 11:44).

Ask him what he thinks Christ meant when He said "I am the way, the truth and the life; no man cometh unto the Father but by Me," (John 14:6); and what it means when it says "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31); and what Jesus meant when He said "These shall go away into everlasting punishment" (Matt. 25:46): use also (Gen. 6:5):

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."
(Gal. 3:22)

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."
(Rom. 5:12)

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."
(Rom. 3:10)

"As it is written, There is none righteous, no, not one."
(Heb. 9:22)

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Ask if he can think of any righteous way in which God could forgive sin without laying it upon another as a Substitute; then give him the picture of God's love as described in John 3:16, and the message of Christ in Matt. 11:28 "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Illustration:

A woman who had left one of our principal churches and had been attending Christian Science services for a number of years, returned and asked for membership, and when asked why she had given up Christian Science, remarked, "I am tired of wearing that everlasting smile."

The Heartlessness of Christian Science

In riding across the Continent recently, a mother and two children—a boy of about four and the other about seven, occupied the opposite seat in the Pullman. The mother attracted a good deal of attention by her constant nagging of the boys, and her often repeated exhortation "Forget it." In conversation with her, it was discovered that she was a Christian Scientist, and was on her way to visit her mother who had been supposedly stricken with paralysis. During the night the elder boy fell from the upper berth, and was

found on the floor vomiting. The mother by and by put her head out from the curtains and insisted that nothing was the matter with him.

I had the porter carry him back into the dressing room, washed and cared for him, and the next morning the child lay on the seat, white as death, with a high fever. I told the mother that I had some medicine which would reduce the fever, but she said, "No, we do not believe in any medicine; the child has no fever; he is all right." I kept a wet towel on the child's head and the mother sat perfectly unconcerned though she did ask me to send a telegram to a friend in the town to which she was going, asking that a practitioner give the child absent treatment. Every one in the car was loud in their expressions of indignation at the heartlessness of this mother as to the suffering of her child, and towards Christian Science as a cult.

Certain Alleged Cures of Christian Science Proved to be Fakes

Senator Works, of California, a prominent Christian Scientist, during a Congressional discussion of hygiene, gave an address of an hour and a half in Congress, his address consisting almost exclusively of testimonial letters concerning the alleged cures of Christian Science.

The editor of "The Continent" selected eight of the most striking testimonies from Mr. Work's published speech, and wrote to the eight doctors quoted as having diagnosed the cases as hopeless, receiving replies from seven of these physicians. The editor printed these replies; with the addresses, and in each case the physician denied having made such a diagnosis with the alleged conclusion.

To summarize briefly,—Christian Science is

Senseless,
Heartless,
Truthless,
Bloodless,
Christless,
Godless,
Fruitless!

THEOSOPHY

To those not familiar with the teaching of Theosophy, a few suggestions concerning their doctrines will be helpful. The following statement as to their belief was given the writer by a lady who was for several years in fellowship with, and became a teacher of this cult, and whose statements can, therefore, be relied upon as authentic. This lady has now returned to the faith of her fathers, and is a devoted Christian woman.

The term "Theosophy" is compounded from the Greek words for "God" and "Wisdom," and is called by its followers "The Wisdom Religion."

Causes for its Present Popularity:

Because the rank and file of the Christian Church, by their lives and

profession, deny the necessity of regeneration, or the possibility of a divine and spiritual life, and so fail to satisfy the natural longing of the human heart to know its future destiny, and whether it is possible to attain to something higher than the natural self, and Theosophy claims to answer these questions.

The teaching of Theosophy as to the various doctrines, is as follows:

(1) *AS TO THE BIBLE*: They regard the Christian Bible as only one of many Bibles. A text quoted from it would not be conclusive with a Theosophist, as "The Vedas" and other so-called sacred writings, are regarded by them as of equal authority, each of them being only one of many revelations.

(2) *GOD*: Their God is pantheistic. Mrs. Annie Besant says: "The next matter impressed on the student of Theosophy is the *denial of a personal God*. * * * Theosophy is pantheistic.—God is all and all is God."

They believe in a Trinity, consisting of:

First—the great, unknowable, unknown God, corresponding to the *Father*.

Second—the *unmanifested* God—the great primeval cause of all.

Third—the *manifested* Logos.

They say that Jesus Christ is *one* of the manifestations of this Logos. That is, they do not assert *positively* that He was such an incarnation, as they feel *they have not had sufficient data to substantiate such a claim (!)*, but they are coming more and more to this view, some even going so far as to hold that He is the planetary spirit of the solar system. Former incarnations of the Logos were, they say, *Rama* (about 5000 years ago), and later, *Krishna*.

They teach that God manifests Himself periodically. That one manifestation of planetary systems will go on for hundreds of millions of years; then, these will all be gathered up into this *Logos*. Then there will be another manifestation of new planetary systems, their theory being that there is a re-incarnation of planets, just as there is of human souls.

They teach that the Holy Spirit is an effluence from the *Great Unknowable*, and the *Manifested Logos*.

(3) *MAN*: According to Theosophy, consists of:

One spirit;

Three souls;

A life principle;

Two bodies.

Or, to go more into detail, they designate these component parts as:

First: Atma (that atom which is indivisible, imperishable; the primate and the ultimate of all things, visible and invisible).

Second: Buddahi (the spiritual soul).

Third: Manas, divided into "The Higher Manas" (in affinity with the spirit), and "The Lower Manas" (in affinity with the animal soul).

Fourth: Kamarupha (the animal soul, or desire, or emotional force).

Fifth: The Astral Body (which is the model of the physical body).

Sixth: Prana (or "vitality;" or, simply, "breath." Has no personality or qualities in itself, except by virtue of its relation to the other elements).

Seventh: The physical body.

Theosophy teaches that the physical body, at death, soon returns to its original elements. The astral body may exist for some time after death, but in time it also dissolves.

The animal soul, (Kamarupha, or "desire"), becomes separated from the ego (or spirit) and becomes what is commonly known as a "spook,"—an irrational, irresponsible thing, seeking to find a dwelling in mediums, etc.

The "reincarnating ego" (or Atma) is the permanent individuality, which is never lost. Its whole object is to gain knowledge and become identical with God. A soul that makes the most of its opportunities has more and more chance to gain spiritual power, until finally it becomes superior to the laws of nature, and can choose the form of its incarnation. Such a person is known as an "adept." From this, one advances to a "Mahatma." These Mahatmas are supposed to live in desert places somewhere in Thibet, in secret chambers, known only to the "initiates." (Col. Olcott, of New York City, claimed to have had a visit from one of these Mahatmas, and to prove that he was not merely the victim of an optical illusion, the Mahatma thoughtfully left his India cotton handkerchief, with mystic initials embroidered in the corner!)

(4) *SIN*: This is involved in their teaching with reference to re-incarnation and the doctrine of *Karma*, the principle that "whatsoever a man soweth that shall he also reap." The Theosophist is always trying to "make good Karma,"—that is, to add to his store of merit. They have no place in their system for the Atonement, but each individual has to work out his own salvation through countless ages and aeons of time, their highest hope being that when the "reincarnating ego" reaches that condition where it can remember all its past experiences, it will be absorbed into that impersonality which they call "God." This state is called "Nirvana," and is the ultimate end and goal of the Theosophist.

In dealing with a Theosophist it would no doubt be well to admit that they have some plausible and helpful teaching, but the basis of their doctrine is wrong.

The placing of other sacred writings on a par with the Scriptures, is a *basic* error.

One of the first things to do would be to show that the Bible is God's inspired Word, and show from the Scriptures that they *claim* to be the Word of God. No other book claims this.

If any one disputes that it is the inspired Word of God, they must prove their assertion.

(An argument for the inspiration of the Word of God is given in the doctrinal statement in Part One of Section One).

Taking up these erroneous doctrines of Theosophy in order, the following suggestions and Scriptures will be helpful:

(1) *THE BIBLE*: The sure Word of God. A book that has outlived all attacks against it; which, ages before Christ, foretold all the details of His birth and death, and the history of the Jews until this present day, with perfect accuracy. Use the following Scriptures:

(2 Tim. 3:16)

"All Scripture is given by inspiration of God, and is profitable for doctrine,

for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”
(Heb. 4:12)

“The Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”
(Matt. 5:18)

“For verily I say unto you, one jot or one tittle shall in no wise pass from the law until all be fulfilled.”

(2) *GOD* (Father, Son and Holy Spirit). Instead of an impersonal God that can neither see, nor feel, nor hear, we have One to whom we can look up and say, “My Father and my God.”

(Gen. 17:1)

“And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect.”

(Psa. 103:13)

“Like as a father pitieth his children, so the Lord pitieth them that fear Him.”

We have Jesus Christ, the only begotten Son of the Father, the Eternal Logos, or Word:

(John 1:1)

“In the beginning was the Word, and the Word was God, and the Word was with God.”

(Isa. 9:6)

“His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.”

He is the *Man in the glory*, Whom was tempted in all points like as we are; (Heb. 4:15), and Who is coming again to receive us unto Himself (John 14:3); Who is the Way, the Truth, and the Life (John 14:6); Who gives us the assurance that, because He lives, we shall live also (John 14:19).

We have the Holy Spirit,—not an impalpable effluence, but a *real person*, the *Comforter*, one with the Father and the Son.

(John 14:16)

“I will pray the Father and He shall give you another Comforter, that He may abide with you forever.”

(Eph. 4:30)

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

(1 John 5:7)

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

(3) *MAN*: Instead of a confused and compound personality, working out its own salvation through many incarnations, we have a being *created* in the image of God (Gen. 1:27), but *fallen*,

(1 Cor. 15:22)

“For as in Adam all die, even so in Christ shall all be made alive.”

(Gal. 3:22)

“But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

(Rom. 3:12)

"There is none that doeth good, no not one."

This fallen being, however, the instant he believes on the Lord Jesus Christ, is forgiven, the iron law of retribution is annulled, the penalty remitted, and he is made one with God forever, destined—not to attain to "Nirvana," (or nothingness)—but to share in the rule of a regenerated and perfected world.

(Isa. 53:6)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

(Rom. 10:9, 10)

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,"

(Rom. 5:19-21)

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord."

(2 Tim. 2:12)

"If we suffer, we shall also reign with Him."

(4) *SIN*: Instead of the vain hope of being able to work out one's own salvation by good works, and adding to one's store of merit, we have

(Rom. 3:20)

"Therefore, by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin."

(Titus 3:5)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.

(Eph. 2:8, 9)

"For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God;

"Not of works lest any man should boast."

Instead of the vague hope of attaining at last to "Nirvana," we have (John 14:2)

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a *place* for you."

Illustration:

How a Theosophist Came Out of Theosophy into Christianity

I had been to London, to the headquarters where were Madam Blavatsky, Col. Olcott (President of the whole Society), Wm. Q. Judge, and Annie Besant (now the head of the school in Hollywood).

I began to have an inner feeling that some of them were duped, and some were duping. I saw that Col. Olcott was not a spiritual man.

I belonged to the "Inner Circle," having gone into the third degree. These

have pledged themselves to spend what money they may have for Theosophy, and be loyal to it. I held my own counsel, but began to have little suspicions, but because I kept to my vow of doing the best I could and not falling back, I felt that it would finally work out all right.

I came home and was temporary President of the Society in San Diego, and saw how really heartless it was in a way. Mentally I was a Theosophist just the same, but thought I would like to see what effect other things would have, so thought of going back into the church and giving theosophical teaching to the different church members. I went back and they were so delighted to see me in the church again, and the rector instead of trying to argue with me, welcomed me and spoke of the many similarities between Theosophy and Christianity. I said "Yes; I am coming back as a Theosophist, and want to work in the church as a Theosophist. I am not going to Holy Communion. We don't believe about Christ in the way you do."

I joined a "Sick and Needy Chapter," and saw what love and sympathy they had for humanity—for the poor. The President was a sweet old lady.

Then I would go down and conduct the Theosophist meetings, but I would tell them "I don't see how *we* are helping humanity much." They would say, "We are helping them on the mental plane—not just to clothe and feed them."

As a Theosophist I went on a fast. (Some Theosophists eat no meat at any time, and they are much given to fasts). I fasted for nine months and got down to 110 pounds (my usual weight is 150). The fast made me terribly sensitive, especially to spiritual things. I felt that I would like to go to that Communion service which I had said I did not believe in.

One Ash Wednesday I was fairly *drawn* up to the altar, and when I partook of the Communion I felt some wonderful power or influence like an electric shock all through me, and I felt, "This is a wonderful thing. I don't dare do this very often."

Afterwards, I did go at 7:30 every Sunday morning and took communion, and would feel that same wonderful presence. When the consecration of the elements took place I would feel as though a shaft of light and power came right down on the table. I used to wonder how any one could sit there and felt as if they all ought to be on their faces. One morning at the service I fainted dead away and had to be carried out.

I said to the rector, "There is something about this service that is too strong for me; I can't stand it." His only reply was to give me a little poem the thought of which was that "our Lord's face is reflected in the chalice."

I began to feel that I must know the truth. (Theosophy teaches that we are all "orphans;" that there is no one to pray to; we have to work out our own salvation; they never pray as we do.)

The question with me was "Is Christ more than the others; is Christ God?"

I was then living on as little food as possible. I would pray every night until twelve, one, two and three o'clock. I cut out everything and was almost a recluse in my home. It was at the time of the World's Fair in Chicago, and my husband used to want me to go to the Fair, but I never did.

A Theosophist (a psychic) said to me, "What is the matter with you? I seem to see you inside a square enclosure, with high walls, and you are going round and round and pounding at this stone and that, trying to get out." And at another time: "I see you just like a lily that is blown and swept with the wind. What is the matter?"

In Theosophy we are told the names of the two Mahatmas who started the Theosophical Society. As I have said, in Theosophy, there is no one to pray to, but I told myself, "There must be some Original First Cause somewhere, some Source," and I would pray to that; then I would pray to the two Mahatmas who were back of Society!

One night, just at midnight I was impelled to go up to the table and pick up the Bible, and it opened at the 10th chapter of John. I read those wonderful verses, "I am the Good Shepherd, and know my sheep;" "My sheep hear my voice;" and so on until I came to the verses, "All that ever came before me were thieves and robbers;" "Other sheep I have which are not of this fold."

I felt a stirring within my breast, almost a physical sensation, accompanied by the intense conviction that Jesus was God. I had felt all the time that if I could only know *just that*, I would leave Theosophy forever. And such a wonderful love and peace as filled my soul! I kissed that Bible again and again, and then I went to bed and slept in happiness and peace.

Next morning I wrote to the Theosophical Society and said to them, "I have found my Master." (They teach when the time is ripe, when one is ready for deeper spiritual teaching, one of these Mahatmas will come to us and teach us; this Mahatma they call their "master.") So I said to them, "I have found *my* Master, and He is leading me into the church, and I am resigning from the Theosophical Society." Then I wrote to Annie Besant, whom I knew very well, and told her to forgive me for saying it, but that I was resigning and I thought she was on the wrong track.

NEW THOUGHT

New Thought, like Christian Science, Theosophy and all other similar modern fads, is anti-Christian. It denies every distinctive feature of Christianity. It is in no sense "*new*," but as old as the gospel itself.

It denies the supernatural inspiration of the Bible. So did Jehoiakim 600 B. C., who cut the writings of the prophet into strips and burned them in his brazier. (Jer. 36:23)

"And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth."

It denies the incarnation,—so did the Jews, and crucified the Son of God for claiming to be such, (John 19:7)

"The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."

It denies the Virgin Birth,—and so did the Galileans 1800 years ago, (Mat. 13:55)

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

It denies the power of the blood of Christ,—and so did Jew and Gentile in the beginning, (1 Cor. 1:23)

“But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.”

It denies the resurrection and so they did to whom it was first preached, (1 Cor. 15:12)

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?”

It denies the punishment of the wicked, and so did the Devil from the first. (Gen. 3:4)

“And the serpent said unto the woman, Ye shall not surely die.”

God *long ago* defined man's thoughts, (Gen. 6:5)

“And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.”

“*I hate thoughts*,” said the godly man (Ps. 119:113), and well may we say of “New Thought,”—“*I hate thoughts*.”

Naaman thought and nearly lost the blessing, (2 Ki. 5:11)

“But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.”

Paul thought and became thereby “The chief of sinners,” (Acts 26:9)

“I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.”

No man knows the thoughts of a *man*, much less does he know the thoughts of God, (1 Cor. 2:11)

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

The Word of God is the only judge of our thoughts, (Heb. 4:12)

“For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”

“New Thought” is under an old curse, (Gal. 1:18)

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

SPIRITISM

Spiritism is one of the most dangerous and devilish of all the false cults. There are two diverse tendencies rampant in the world today; one is the absolute denial of the supernatural and the miraculous, and the other is the tendency to credulity and belief in all phases of spirit manifestations and of the occult.

Spiritism is as old as man. It is the belief that the spirits of the dead can and do communicate with the living. It is natural for the living to long to know all they can about the dead, and this fact furnishes the foundation for the development of this cult.

Its modern revival is comparatively recent, originating in a village near New York City, in 1848, with the Fox sisters. It has had a rapid growth, and has found adherents throughout the civilized world. Before “The Great War” there were nearly half a million of these people in Paris alone, and in France it

was said there were nearly three million men with the brand of Satan upon them. Nearly a hundred papers and magazines are published in the interests of this cult.

It is their custom to meet in private circles, and Spiritism is nursed in secret. It is a force which must be recognized by earnest Christians who desire to save their fellows, many of whom are so easily deceived. Since the outbreak of the war there has been a rapid development of this cult, owing to the supposedly scientific investigations which have been made by eminent men, such as Sir Oliver Lodge and others.

It will not do to deny the fact that some unseen power must be recognized in connection with Spiritism, but that this power is of God none can believe who hold to the inerrant Scriptures. That it must be of Satan, therefore, goes without question. We must recognize the foe. (Eph. 6:12). "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Spiritism is as old as the devil. The devil spoke through the serpent, and he is the father of spiritism, which is in reality devil-worship. This is clearly set forth in the third chapter of Genesis, in the story of the fall. The devil had lost his sovereignty over the world through rebellion against God, and sought to regain it through deceit by making the woman believe a lie, "Ye shall not surely die," (Gen. 3:4). He *materialized* through the serpent, and used the serpent as his medium of communication, and this was the first *seance*. He chose the woman rather than the man, as the woman, because of her sympathetic nature, was more susceptible to the subtle temptations of Satan. Most of the mediums have been women.

In dealing, therefore, with one who has been led away with this false doctrine, we must bear in mind.

(1) There *are* evil spirits, and these evil spirits *do* inhabit men. (Mark 5:9-13)

"And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea."

(2) They believe in the Scriptures, and know that the time is set for their elimination from the world, (Matt. 8:29)

"And behold they cried out saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

(3) Christ rebuked them, (Matt. 17:18)

"And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour."

and also answered their prayer, (Mark 5:13)

"And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine; and the herd ran violently down a steep place into the sea (there were about two thousand), and were choked in the sea."

(4) We are warned against them, (1 John 4:1)

"Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world."

(5) Scriptures absolutely forbid communication with evil spirits (Deut. 18:9-12)

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch,

Or a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a necromancer.

For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

(Lev. 20:27)

"A man also *or* woman that hath a familiar spirit, *or* that is a wizard, shall surely be put to death: they shall stone them with stones; their blood *shall be* upon them."

(6) Our ears are to be closed to the voice of evil spirits, (Jer. 27:9, 10)

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish."

Also (Isa. 8:19, 20).

It is interesting to note the development of devil-worship and successive steps in its manifestation, as the Scripture records them:

(1) Attention has already been called to the fact that the first *materialization* of which we have knowledge, was on that occasion when the devil appeared to Eve, in the form of the serpent, and said to her, "Ye shall not surely die." (Gen. 3:4).

(2) In the 7th and 8th chapters of Exodus we find the account of the efforts made by Pharaoh's magicians and sorcerers to imitate the miracles of Moses, and it should be noted that they were successful in this up to the point of turning the dust into lice (Ex. 8:18, 19), but here they failed. They were powerless to create.

(3) In the 28th chapter of 1 Samuel we read of the sin of Saul in consulting one having a familiar spirit, and in 1 Chron. 10:13, of the punishment which God visited upon him because of it:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

In connection with this incident, there has been an effort on the part of some writers to deny that there was a real manifestation of Samuel, but no one who reads the entire passage can doubt that God, in His righteous indignation against Saul, permitted Samuel to appear and rebuke him for forsaking the Lord. Samuel gave a direct prophecy concerning the rending of the kingdom and the giving of it to David, the delivery of Israel into the hands of the Philistines and the slaying of Saul and his sons, which prophecy was literally fulfilled. This

one incident should be sufficient as a warning against this sin, which God so continually rebukes in His Word.

(4) In the New Testament we find a still further development. Take the case of Elymas, the sorcerer, who sought to turn away Sergius Paulus from the faith, whom Paul rebuked (Acts 13:7-12)

"Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

And said, O full of all subtilty and all mischief, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

Again, in Acts 16:16, 18, the case of the damsel possessing the spirit of divination:

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying:

The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

(5) Paul tells us that the last days will witness special manifestations of evil spirits, and urges the teachers of the Word to bring these things to the remembrance of the saints, (1 Tim. 4:1, 2, 6)

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

Speaking lies and hypocrisy; having their conscience seared with a hot iron. * * *

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

With these should go the words of the Lord Jesus where He says, (Luke 17:26)

"And as it was in the days of Noah, so shall it be also in the days of the Son of Man,"

the special sin of the days of Noah being the intercourse with evil spirits. We must, therefore, expect that as we approach the end of the age there will be greater evidences of Satan's power manifested in these devil doctrines.

In conclusion, it may be stated that:

(1) Spiritism substitutes faith in the devil for faith in God, (Isa. 8:19, 20)

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? * * * To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Note also the case of Dives and Lazarus, as recorded in Luke 16:19-31. When Dives seeks to have Lazarus sent to testify to his brethren, God denies the request. Why did not Dives go himself, if departed spirits have the power to return to this earth? And is not the truth that there can be no communication

between departed spirits and living spirits, further confirmed by David's words in 2 Sam. 12:23:

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

(2) Spiritism supersedes God's Word by a new revelation—a new Gospel, (Gal. 1:8)

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." and substitutes for the infallible Word of God, the word of departed spirits, (Luke 16:31)

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

(3) It denies the personality of God. Their god is the prince of this world, who is the prince of the powers of darkness. (Eph. 6:12)

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

(4) It denies the deity of Jesus Christ, making Him to be only a medium through whom miracles were worked.

(5) It dishonours the Holy Spirit. For the believer, communion can only be had with the unseen world through the Word of God, by the Holy Spirit, for the only definite revelation of eternal things is in the eternal Word. (1 Cor. 2:10)

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

(6) It denies the necessity of the Atonement.

(7) It denies that there is any future judgment or punishment for sin.

(8) It denies the second advent of Christ in glory.

(9) Spiritism has contributed nothing to the improvement of mankind, but on the contrary has helped to fill the insane asylums with its victims, and has brought disastrous consequences to the health and morality of its followers.

Illustration:

(Taken from Dr. W. B. Riley's pamphlet on "Spiritualism").

Some of the mistakes of mediums are ludicrous, others of them extremely serious.

You know that Charles Dickens attended a number of seances, and was almost convinced and ready to become a spiritualist, when at a certain one he asked the medium to speak with Lindley Murray, and a spook appeared and Dickens said, "Are you Lindley Murray?" The spook replied, "I are!" "Excuse me," said Dickens, "Lindley may have his faults, but he is a good grammarian," and so he departed to have no more to do with spiritualism.

The bad spelling of the dear spirits would seem to indicate that either the mediums are poor mediums for expression, or else that our departed loved ones are fast losing their knowledge of this world. Would that all their mistakes were of so little importance, but, alas, it is not so ! Some years ago, the steamer

Atlantic left Europe for the United States and broke her machinery mid-ocean, floundering week after week until a month had gone by and the friends of those aboard were fast losing hope. In some of the Eastern cities Spiritualism was then at its climax, and multitudes went to their mediums and inquired as to the fate of the vessel. The spirits were called up, the rappings were interpreted and the answer was, "The Atlantic is lost with all on board." Many women went raving mad and were carried away to lunatic asylums. After a short time a gun was heard off quarantine, flags were hoisted, church bells were rung, newsboys cried, "Extra! The Atlantic is safe!" Sane friends went to the dock and received their long lost with overflowing affection. But some passengers alighted to ask, "Where is the wife, where is daughter?" only to receive the answer, "In the lunatic asylum, where this cheat of infernal Spiritualism has sent them."

BEWARE OF SUBSTITUTES FOR SUBSTITUTION

Beware of any teaching that denies or shrouds the fact that Jesus Christ, as "God manifest in the flesh," went to Calvary's cross "as the Lamb of God that beareth away the sin of the world," that "whosoever believeth on Him might have everlasting life."

MRS. EDDY'S SUBSTITUTE for substitution is: "Final deliverance from error is not reached by pinning one's faith to another's vicarious effort. To get rid of our sins is to divest sin of any supposed reality."

THE SUBSTITUTE OF RUSSELLISM: "One unforfeited life could redeem one forfeited life and no more. After this life, man will be granted a second trial as to whether or not he may have everlasting life."

THE SUBSTITUTE OF SPIRITUALISM: "Man becomes his own Saviour. He is made better in this life by intercourse with spirits."

THE SUBSTITUTE OF THEOSOPHY: "An ordinary being must pass through hundreds of incarnations before he can complete his purification from sin."

THE SUBSTITUTE OF MORMONISM: "To get rid of our sins, we must work out our own salvation through the teachings and forms of the Mormon church."

THE SUBSTITUTE OF SEVENTH DAY ADVENTISM: "The sins of God's people will be laid upon Satan. Satan will bear our sins into oblivion, where he will be annihilated with them still upon him."

THE SUBSTITUTE OF CATHOLICISM: "The instrumental cause of justification is the sacrament of baptism and the grace purchased by Christ's death can flow only through the hands of the Catholic priests."

THE UNITARIAN, UNIVERSALIST AND HIGHER CRITICS SUBSTITUTE: "God is the Father of all men. No sacrificial death of Jesus Christ is necessary. Every man atones for his own soul, and all will eventually be saved."

ACCEPT NO SUBSTITUTE—but the ONE SUBSTITUTE Jesus Christ.

"HE BORE YOUR SINS IN HIS BODY ON THE TREE."

(From Tract by Keith L. Brooks.)

WHAT HAST THOU DONE FOR ME?

What hast Thou done for me, O Mighty Friend,
Who lovest to the end!
Reveal Thyself that I may now behold
Thy love unknown, untold.
Bearing the curse and made a curse for me,
That blessed and made a blessing I might be.

O, Thou wast crowned with thorns that I might wear
A crown of glory fair!
Exceeding sorrowful, that I might be
Exceeding glad in Thee.
Rejected and despised, that I might stand
Accepted and complete at Thy right hand.

Wounded for my transgressions, stricken sore,
That I might sin no more;
Weak, that I might be always strong in Thee;
Bound, that I might be free.
Acquaint with grief, that I might only know
Fulness of joy in everlasting flow.

Thine was the chastisement, with no release,
That mine might be the peace;
The bruising and the cruel stripes were Thine,
That healing might be mine;
Thine was the sentence and the condemnation,
Mine the acquittal and the full salvation.

For Thee revilings and a mocking throng,
For me the angel song;
For Thee the frown, the hiding of God's face;
For me, His smile of grace.
Sorrows of hell and bitterest death for Thee,
And Heaven and everlasting life for me.

Thy cross and passion, and Thy precious death,
While I have mortal breath,
Shall be my spring of love, and work of praise,
The life of all my days.
Till all this mystery of love supreme
Be solved in glory — glory's endless theme.

(Frances Ridley Havergal)

PART SIXTH

Special Difficulties

There are many men with many minds. Personal contact with men in soul-winning work is worth much to a man from a purely intellectual standpoint. The study of man is man's greatest study. That is why we should study the Bible, for that Book is the most faithful and fruitful source of information concerning human nature. There is no difficulty that has ever been presented by man as a reason for rejecting the Lord Jesus Christ that is not fully met by the Scriptures.

One of the chief difficulties in this work is in ourselves. It requires great patience and forbearance to deal honestly with men. Unless we can keep in mind the value of *one* soul and the love of Christ for every individual soul,—unless we can remember something of the possibilities that may eventuate from one soul saved,—we will often be discouraged, disheartened and sometimes disgusted with men. But we have learned that men will take refuge in lies and seek in every possible way to hinder our faithful dealing with them. As we grow in grace and knowledge of the Lord, as we remember the pit from which we were digged, and the unwearied patience of our Lord with us before and since we were saved,—we are encouraged to go on and on in the work, profiting by our mistakes and even by our lack of success; knowing that we have been called and commissioned by the Lord God Himself to do this work, and that He has said, "Follow me, and I *will* make *you* fishers of men"—we say in our heart of hearts, "Where He leads me I will follow—follow all the way."

Among the most frequent of the excuses given for refusing to accept Jesus Christ as Saviour and Lord, are the following:

- (1) "Not Now."
- (2) Skepticism:
 - (a) Denying the Existence of God.
 - (b) Denying the Word of God.
 - (c) "Cannot Believe."
 - (d) Evolutionist.
- (3) "Doing My Best." (Deal with them as with the "Self-Righteous").
- (4) "Lack Feeling." (See, also, Page 33).
- (5) "My Heart is Too Hard." (See "Too Great a Sinner").
- (6) "Not Repented Enough."
- (7) Stumbling Over Hypocrites.
- (8) Doubting Ability to Live a Christian Life.
- (9) "Cannot Keep the Commandments." (See, also, "Lacking Assurance").
- (10) "Afraid of Having Committed the Unpardonable Sin." (See, also, "Too Great a Sinner").
- (11) "God is Too Good to Send Me to Hell." (See, also, "The Indifferent").
- (12) "Too Much to Give Up":
 - (a) "Hurt My Business."
 - (b) "Lose My Companions."
 - (c) "Have to Give Up Worldly Pleasures."
- (13) "Fear Persecution."
- (14) "Too Late."

These different excuses will be taken up in turn, beginning with

(1) NOT NOW

Use with one who says "not now," (Heb. 9:27)

"It is appointed unto men once to die, but after this the judgment."

(2 Cor. 6:2)

"Behold now is the accepted time; behold now is the day of salvation."

(Heb. 3:7, 8)

"*Today* if ye will hear this voice, harden not your hearts."

Ask, "Can you be sure that you will be in this world for another hour, even?"

Use the following:

Illustration:

An evangelist walking one morning just outside of the town where he was holding his meetings, saw three young men with axes on their shoulders. He stopped, entered into conversation with them and asked if they were Christians. The leader said to him, "Do you see that house over yonder? I have just fallen heir to that house and farm, and there is a mortgage on it. We are going to that piece of timber over yonder to cut timber, sell it and pay the mortgage. When the mortgage is paid, I am going to think about being a Christian." The young man went on, but while they were cutting the timber a tree fell and crushed the young man who had spoken. Better be a Christian *now*.

There are a great many people like that Indian native who told a missionary that he believed in Jesus Christ, and meant to give Him his love some day. A native helper turned to him and said, "If you and I were walking through the jungle and came face to face with a tiger, if I placed myself in front and said, 'Run, brother for your life!' would you love me?" "Yes, surely." "When, some day?" The native saw the power of the friend's argument and said, "I will give myself to Him now, and you must baptize me tomorrow."

(2) SKEPTICISM

(a) Denying the Existence of God:

Ask the question, "What do you mean when you say you do not believe in the existence of God? What do you believe? How do you account for the conditions that exist?" Ask if he has a mind; if he has brain power. Show him a watch and ask if the watch is not a testimony of a watch-maker; whether a watch could be produced without a mind. Ask him if he thinks that the watch was evolved from a grain of corn; and if he does not think that a *mind* demands a *mind-maker*.

Use the following Scripture: (Psa. 19:1, 2)

"The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge."
(Rom. 1:19-22)

"Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

"For the invisible things of him from the creation of the world are clearly

seen, being understood by the things that are made, *even* his eternal power and God-head; so that they are without excuse:

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools."

Illustration:

An old farmer, who had been an infidel, appeared at prayer-meeting, and testified that the day before he had had his atheism "harrerred" out of him in about two minutes. He had been standing behind a pretty lively team, when they were startled by a rifle shot and started to run. He fell from the harrow and was dragged across the field, hanging on for dear life. When he finally succeeded in getting up and found himself alive, he found also that his atheism had all been harrowed out.

(b) Denying the Word of God:

In dealing with one who denies the Word of God, you will have been prepared with Scripture material if you have faithfully studied the doctrinal portion concerning the Word of God.

Ask, "Have you read the Bible? Can you quote a passage of Scripture from the Bible and tell where it is? Do you know how many books there are in the Bible, and who wrote them?"

You will find nine times out of ten that none of these questions can be answered. Then ask. "Do you think it is fair to deny the Word of God if you never have been a student of it? The Bible claims to be the Word of God. Can you prove that it is not?"

If he says that the Bible is contradictory and absurd, ask him to name some of the contradictions or absurdities, and then use (1 Cor. 1:18), (1 Cor. 2:14) and (2 Cor. 4:3) to show how the natural man is opposed to the Word of God because his nature is a sinful and rebellious one.

Then use (Dan. 12:10)

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

(Rom. 11:33, 34)

"O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?"

(2 Thess. 2:10-12)

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusions, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The following little Bible reading will prove helpful in this connection:

The Testimony of the Word: Matt. 5:18; 24:35; Rom. 3:3,4; Luke 24:27-44

The Testimony of Christ: John 14:26; 16:12, 13; 8:47.

The Testimony of the World: John 7:46.

The Testimony of the Apostles: 1 Thess. 2:13; 2 Pet. 1:21.

Illustrations:

A lawyer in New York went to a minister and told him that he had doubts about the Lord's resurrection from the dead. The minister gave him a book proving the resurrection. After a few days the lawyer returned the book, stating that the argument was good and that he was convinced that the Lord had risen, but he said, "I am still unchanged, and I have come to the conclusion that the trouble with me is not in my head, but with my heart."

As a converted African cannibal sat reading his Bible, a European trader passed by and asked him what he was doing: "Reading the Bible," was the reply. "That book is out of date in my country," said the trader. "If it had been out of date here," said the African, "you'd have been eaten long ago."

If we did not find these difficulties in the Word of God we would have reason for doubting that it was from God.

No one ceases to be interested in the world of nature because God's *works* are full of mysteries that it is impossible for any one to explain. Josh Billings said he believed the Bible from beginning to end; that the things he did not understand he believed harder than anything else, and he was right because the things he did not understand were the things that were evidently from God's mind.

No one in eating a beefsteak begins on the bone, but almost everyone begins with the bones of Scripture and pushes the whole thing aside. The man eats his beefsteak and leaves the bones to take care of themselves.

A friend tells of his father, a doctor, who frequently had patients boarding at his house for treatment. He remembers one such, a Scotchman, who when convalescent had rare beefsteak for his breakfast. The boy noticed that the Scotchman ate bone and all and told his father. The doctor said, "Do you eat the bones?" "Why, yes," said he, "does that do any harm?" "Why, no," said the doctor, "if you are able to digest them."

So we may leave the bones for those who are able to digest them.

(c) Cannot Believe:

Ask the inquirer, "Cannot believe *whom?*" giving him (1 John 5:10)

"He that believeth not God hath made him a liar."

(Rom. 3:3)

"For what if some did not believe? Shall their unbelief make the faith of God without effect?"

Then ask, "You cannot believe *what?*" giving again (1 John 5:10)

"He that believeth not God hath made him a liar, because he *believeth not the record* that God gave of his Son."

(John 20:31)

"But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

Then tell him *why* he cannot believe, (John 8:44)

"How *can* ye believe which receive honour one of another, and seek not the honor that cometh from God only?"

(See, also, 2 Cor. 4:3, 4)

You will find that some sin, unconfessed, usually hinders belief. *God* is true, His *Word* true,—*they* who deny must be *untrue*. Use (Isa. 55:7)

“Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy; and to our God for He will abundantly pardon.”

God says you *can* believe, (John 1:7)

“The same came to bear witness of the light that all men through him might believe.”

God says you *must believe*, (Heb. 11:6)

“He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him.”

God never told a man to do an impossible thing. If you will not believe, your case is hopeless, (John 3:18)

“He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

(John 3:36)

“He that believeth not the Son shall not see life; but the wrath of God abideth on him.”

You can use as a final verse (2 Tim. 2:13)

“Though we believe not yet he abideth faithful.”

(d) Evolutionist:

If you are dealing with one who professes to be an evolutionist and therefore unable to accept the statements of Scripture, give him an outline of the Biblical account of creation, as follows:

(Gen. 1:1)

“In the beginning, God created the heaven and the earth.”

Vegetable Life

(Gen. 3:11)

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind.”

Animal Life

(Gen. 1:21)

“And God created great whales and every living creature that moveth.”

(Gen. 1:25)

“And God made the beast of the earth after his kind, and cattle after their kind; and every thing that creepeth upon the earth after his kind, and God saw that it was good.”

Man

(Gen. 1:27)

“So God created man in his own image, in the image of God created he him; male and female created he them.”

(Gen. 2:7)

“And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This account of the creation of man is confirmed by the Lord Jesus Christ, in (Matt. 19:4)

“And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?”

These statements of the Scripture are confirmed by *facts*, and one fact out-

weighs a ton of theory, especially a theory which is today practically discredited and abandoned by the best scholars. The following summary of what evolution has *not* been able to explain, will be helpful:

(1) The origin of species. Evolution claims that all forms of life, both animal and vegetable, developed from one original cell, which they call a "protoplasm" or "bioplasm" or "germ plasm." But it has been equally as unable to show how these different forms of life could have evolved from the original cell, as to explain the cell itself. Even Darwin and Wallace found it necessary to have a God to start with, who presumably created this first cell, placed it in the mud, and then disappeared never to be seen again!

(2) No *new* type or species in either animal or vegetable life has ever been discovered. On the contrary, many which have existed in the past have disappeared.

(3) Not one instance has been known in history or science of the transmutation of species,—that is, of one species giving birth to a different species.

(4) Nor has there ever been known a case of *voluntary* crossing of different species. Hybrids are always sterile, and the finest strains of animals degenerate in one or two generations. This is true also, of plant life. The researches of the archaeologist, for instance, prove that different species of animals and plants as we know them today, existed in exactly the same form five or six thousand years ago. The horse, for instance, has always been a horse; the oak tree has always been an oak tree; the lobster has been a lobster, and one certain kind of bacteria will always produce exactly the same kind of bacteria. If this were not true, then there would be hopeless confusion. Indeed, as Prof. Townsend says in "The Collapse of Evolution," "If the transmutation of species among bioplasts were possible, there would be no assurance that another normal human body ever would or could be brought into existence or kept alive a single day. * * * Man, animals, and living things, the most inferior and the most minute, are equally the subjects of this law. From a wiggler gnat germ comes a wiggler gnat and nothing else, and this is repeated without deviation over and over again."

(5) Failure to find the missing link. "Every seed after its kind" applies with equal force to both animal and plant life. Huxley says, "Between the highest order of beast and the lowest order of man, there lies an enormous gulf; a divergence practically infinite." If evolution be true, then it would be necessary to find not only one, but hundreds and even thousands of missing links. So far all excavation and research has failed to discover a single connecting link between the multitude of different species which exist.

(6) The testimony of the best scholars, of archaeologists and biologists, is all against evolution. According to Darwin, over 300,000,000 years were needed to arrive at the present stage of development. Haeckel thought a million years would be needed, while other evolutionists say that only fifteen million years would be sufficient. But according to geologists there was no human life on the earth before the ice age, which existed not more than six or eight thousand years ago. Furthermore, archaeologists find that a very high state of civilization existed five or six thousand years ago. Men lived in cities and were versed in the arts and sciences, and those who were once among the most highly civilized peoples are today among the most degraded.

Such men as Agassiz, Beale, Carpenter, Dana, Herschel, Lord Kelvin, Pasteur, and hundreds of others who take front rank among scientists, ascribe to God and to God alone the power to originate life.

(3) DOING MY BEST. (See "The Self-Righteous.")

(4) LACKING FEELING.

If a man says "I do not feel like it," immediately we know that he is lacking in conviction, and an effort should be made to convict him of sin, by the Scripture given in the chapter on "The Indifferent," Page 33.

If the inquirer is waiting for "feeling," tell him it is not *feeling*, but *believing*, (John 3:16).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
(John 5:24)

"Verily, verily, I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."
(Acts 16:31)

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."
It is not *feeling*, but *taking*, (John 1:12)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."
(Rom. 6:23)

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

(5) "MY HEART IS TOO HARD." (See "Too Great a Sinner.")

(6) NOT REPENTED ENOUGH

If a man says he is not repentant enough, he means that he is not under deep conviction for sin, and you have, first, to show him what the word "repent" means, as used in the Bible.

The word "repent" means a change of mind, and has nothing, primarily, to do with *sorrow for sin*, though sorrow for sin may be included in repentance. Man by nature has his face turned toward hell. You have had ample Scripture, in your lessons on the doctrines, to prove this. Now, a man *repents* when he changes his mind and determines to go heavenward. Repentance *toward God* is a change of mind as to his own course, and a change of attitude toward God.

To illustrate: A man starts down town. He suddenly stops, turns about and begins to go the other way. He has changed his attitude of mind with reference to the direction he is going. He has repented. The sinner has his back toward God. When he repents, he turns his face toward God.

A flippant young man said to an older man, "Tell me how to get to heaven." The reply was, "Turn to the right and go straight ahead." "Turning to the right" is repentance.

Paul says in Acts 26:20:

"But showed first unto them * * * that they should repent and *turn to God*, and do works meet for repentance."

1 Thess. 1:9:

" * * * how ye *turned to God* from idols to serve the living and true God."

Heb. 9:14:

"How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."

It is never a question of the depth of our sorrow for sin, but of our consciousness of sin and need of a Saviour.

Put the question: Would you be willing to accept Jesus Christ no matter how you feel? He is offered to you by God the Father, (John 3:36); He offers Himself, (Matt. 11:28); He is the gift of God, (Rom. 6:23); He is the Way-shower. John 14:6.

Bear in mind that beyond the objections and difficulties is the probability of a lying heart.

Never a question of what a man is, but what Christ is.

Feeling has nothing to do with salvation. Feeling results from faith—not faith from feeling.

(7) STUMBLING OVER HYPOCRITES

The word "hypocrite" means an *actor*. Bear this in mind in dealing with a man who is hindered by Christians who are not truly representing their Lord. You will often find that the person with whom you are dealing is himself a hypocrite, because he is not true to his convictions and is only using others as an excuse for not becoming a Christian.

Use (Rom. 14:4-12)

"Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand," etc., and

(Matt. 7:1-5)

"Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold a beam is in thine own eye?

Thou hypocrite, first cast out the beam of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

Show them that judging another is inexcusable from (Rom. 2:1)

"Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Then give them the words of the Lord Jesus, in (John 21:21, 22)

"Peter seeing him saith to Jesus, Lord and what shall this man do?

Jesus saith unto him, if I will that he tarry until I come, what is that to thee? *follow thou me.*"

Use finally, (Jer. 2:5)

"Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"

Illustration :

Dr. John Elliott while holding meetings in Columbus, Ohio, was out for a walk one afternoon when a gentleman drove up in a carriage and invited him to ride. The gentleman was a member of the congregation but had not been out to any of the meetings. On being questioned as to the reason, he said, "They are a lot of hypocrites over there." Said Dr. Elliott, "Give me the names of one or two of the most conspicuous hypocrites." The man thought a while and then said, "I never tried to do that before; in fact, I cannot mention any that I feel sure is a conscious, deliberate hypocrite." The next evening he told Dr. Elliott that after he left him on the way home, every step he took said, "Hypocrite, hypocrite," following him up the steps to his own door, up the stairs to his bed-chamber, and by the time he got there he concluded that he himself was the biggest hypocrite of them all.

An illustration of this kind would make the inquirer think whether after all the people he had been calling hypocrites were so much worse than he himself.

(8) DOUBT ABILITY TO LIVE THE CHRISTIAN LIFE, or "Cannot Hold Out." (See, also "Those lacking Assurance.")

Those who doubt their ability to live the Christian life compose a large class of people. Many men and women hesitate about becoming Christians for fear they cannot, as they say, "hold out," meaning by this that they have seen many professing Christians who were not living the right kind of lives; or they have themselves attempted to live a Christian life without having been converted, and are oftentimes perfectly honest in this excuse.

Tell such an one that salvation does not depend on *our holding out*, but upon *God's holding on*, and that the salvation of Jesus Christ is a salvation for keeps. There will be temptations, but God is faithful to the tempted one. Use (I Cor. 10:13)

"There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

(1 Pet. 1:5)

"Who are *kept by the power of God* through faith unto salvation ready to be revealed in the last time."

Paul testified that God is able to keep, (2 Tim. 1:12)

" * * * I know whom I have believed, and am persuaded that he is *able to keep* that which I have committed unto him against that day."

He can have perfect assurance, (Isa. 41:10)

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

(Jude 24)

" * * * him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

No man can pluck us out of the hand of the Lord, (John 10:28, 29)

"And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

(2 Chron. 32:7, 8)

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah."

(2 Thess. 3:3)

"But the Lord is faithful who shall stablish you, and keep you from evil."

When God begins a work He finishes it, (Phil. 1:6)

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Illustrations:

Suppose a reputable citizen should offer a hundred dollars to move a thousand brick to the other side of the street. Would the proposition be accepted? Undoubtedly, for even though the pile of brick weigh over a ton, they could be taken one at a time. Cannot we carry our Christian life, a day at a time?

A life-boat was pitching and rolling in a fearful storm, when the old captain cried aloud to all, "Hold on! Hold on!" The response came, "Ay, ay." But one little voice answered, "I can't hold on." Instantly the strong arm of the captain was thrown around the trembling child and he was safe. That is how God holds us, when we let Him.

(9) CANNOT KEEP THE COMMANDMENTS.

When a man says "I cannot keep the commandments," say to him, "Well I congratulate you upon being in perfect accord with the Word of God. If man had been able to keep the commandments there would have been no necessity for the sacrifice of Jesus Christ. The commandments were never given as a means of salvation; they were given to Israel to show what the righteousness of God demanded, and to compel Israel to recognize the need of the blood offerings which were made for sin." Use (Rom. 8:3, 4)

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The righteousness of the law cannot be fulfilled by any man; but it can be fulfilled in men. The law was a schoolmaster until Christ, (Gal. 3:24)

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

(Gal. 3:11-13)

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And the law is not of faith: but, The man that doeth them shall live in them.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(See also Page 14 "Man").

(10) THE UNPARDONABLE SIN.

No man that is anxious about his soul has committed "the unpardonable sin." It is one of the best signs that a man is troubled about his sin. To be anxious about sin is a sure sign that the Holy Spirit is dealing with one, for He could not deal with one who had committed the unpardonable sin.

Turn to (Matt. 12:22-32) which tells us what the unpardonable sin is. Read all the verses so as to get the context.

Ask the inquirer if he has ever attributed the work of the Lord Jesus to Satan. Show him that the unpardonable sin is the sin of rejecting the testimony of Jesus Christ. These blasphemers charged Jesus with working miracles through the power of Satan, and Jesus claimed that He wrought His miracles through the power of the Holy Ghost.

You will seldom find any man who has ever committed this sin, but you will find men who *think* they have committed the unpardonable sin, and who will refer you to (Heb. 6:4-6, 10)

"For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
And have tasted the good word of God, and the powers of the world to come,
If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."
to show that there is no hope for them, and that they cannot be renewed.

Ask such an one if he has ever accepted Jesus Christ as his Saviour and confessed Him as His Lord; if he had the witness of the Holy Spirit that he was a child of God; and then read to them the ninth verse of this chapter, where Paul says, "But beloved we are persuaded better things of you and things that accompany salvation, though we thus speak."

When a man accepts Christ as his Saviour, God sets His seal to his salvation, with an oath. (Heb. 6:17-20).

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec."

Ask if since receiving the witness of the Spirit, they have utterly renounced Jesus Christ as Saviour, and given up all hope of salvation. If so, according to these two passages, he has apostatized from the faith, and there can be no hope for one who utterly denies the efficacy of the atoning blood of Jesus Christ, as there is no hope for one who refuses to accept Jesus Christ as Saviour. There is a suggestion here of such a sin on the part of one who has once been a believer, and we have an illustration of such a possibility in a man who for years was one of the leading evangelists in this country, and had seemingly great success in his ministry, who afterwards denied entirely the doctrine of the sacrificial work of Jesus Christ, and organized a cult that denies this doctrine. There are now many men, professedly evangelical, who deny the necessity of the Atonement. "It is a fearful thing to fall into the hands of the living God."

These instances suggest to us the *possibility* of apostasy from the faith once delivered to the saints, but as long as any man is troubled in soul, there is every reason to believe that the Spirit of God is working with him.

(11) GOD IS TOO GOOD TO SEND ME TO HELL.

God does not send men to hell. Men go to hell because they choose to go. Man is under a two-fold condemnation: First, he is born on Satan's ground, with Satan's nature, and is under a just condemnation. Second, he is a violator of God's law, and thus comes under the judgment of God.

It is a false position to assume that God is under *obligation* to take men to heaven. Whatever favor God shows to man is through His *grace*.

Man makes the choice as to his destiny. Jesus says, "Ye will not come unto me that ye might have life" (John 5:40) showing that the will of man is opposed to God.

God never prepared hell for *men*, but for the devil and his angels. (Matt. 25:41)

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Theories and speculations concerning hell are purely imaginary. The only revelation concerning eternal things is found in the Word of God. There are but two places—heaven and hell. The way to heaven is definitely settled, "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). It is a straight and narrow way. If men do not choose to go to heaven, they must go to hell. There is no other place revealed to which they could go.

This is a flimsy excuse, arising from a nature that is devilish.

(12) TOO MUCH TO GIVE UP.

"All that a man hath will he give for his life." (Job 2:4). Would you not give up anything to secure health?

What is it that you are not willing to give up?

(a) Business?

If you are in a business that is honest and honorable and conducted in an honest way, you certainly would not have to give it up. If you are in a business that is not pleasing to the Lord, you *ought* to give it up. True success in life is dependent absolutely upon the laws of God. There can be no harvest without placing the grain in the earth, and if God's blessing did not rest upon the grain in the field, there would be no business in the land, (Luke 12:28)

"If then God so clothe the grass of the field which today is and tomorrow is cast into the oven, how much more will he clothe you, oh ye of little faith?" If God feeds the ravens, can He not feed you? (Luke 12:24)

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?"

God's promises are definite to every believer, (Phil. 4:19)

"But my God shall supply all your need, according to his riches in glory by Christ Jesus."

(Matt. 6:33)

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

(b) Companions?

If you have companions who would not want you to do what your conscience prompts you to do, the sooner you lose them the better. You cannot afford to keep company with those who would hinder the best interests of your life and keep you out of heaven. (Prov. 29:25)

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

(Prov. 13:20)

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

(Psa. 1:1)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

We can afford to give up any companions, or all companions, for the sake of fellowship with the Lord, (1 John 1:3, 7)

"And truly our fellowship is with the Father, and with his Son Jesus Christ. * * *

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin."

(c) Worldly Pleasures?

The happiest people in the world are the Lord's people. If you are engaged in any pleasures that will not command the blessing of God, the sooner you give them up the better, for they will not only hurt your moral life, but injure your health. (1 John 2:17)

"And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Worldly pleasures are, after all, only vanity. (Eccl. 2:1)

"I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also is vanity."

If you were offered a diamond for a piece of glass, would you think it too much to have to give up the glass? Fix your eye on what you will *get* and see if it is not worth while to give something up in order to get it.

(13) FEAR PERSECUTION.

The only persecution you will ever have will be from those who oppose God's Word and will; such persecution you ought to rejoice in. The best things cost the highest price. The only question should be, "Is it right?" Had it not been for men and women who were willing to suffer persecution, you never would have had the privileges accorded you in this "land of the free and the home of the brave." One who fears persecution is a coward, a slacker, and unworthy of the privileges that were purchased by reason of the suffering and death of godly men and women.

(2 Tim. 2:12)

"If we suffer, we shall also reign with him; if we deny him, he also will deny us."

(Rom. 8:35)

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

The apostles rejoiced that they were counted worthy to suffer for His name, (Acts 5:41); Christ suffered, looking forward to the joy that was set before Him (Heb. 12:2). Don't look at the persecution, but at the reward, (Rom. 8:18)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Bible Illustrations:

The 5th chapter of Acts, especially the 41st and 42nd verses.
The 12th chapter of Hebrews.

(14) TOO LATE.

Who says it is too late? God says (Is. 1:18)

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

(2 Cor. 6:2)

"Behold now is the accepted time; behold, now, is the day of salvation."

(John 6:37)

"Him that cometh unto me, I will in no wise cast out."

Christ is always saying "Come unto me," (Matt. 11:28), and "Whosoever will, may come," (Rev. 22:17).

It was not too late for the thief on the cross (Luke 23: 39-43).

In dealing with those who use this excuse, remember that men are not apt to tell the truth, and that behind it, is usually something deeper.

(See page 175 for list of books and tracts, helpful in dealing with the unsaved.)

THE PREACHER AND HIS WORK

By "Prediger" St. Petersburg.

The Minister

The minister is set apart to glorify God and help men.

A true minister dares not be other than a minister.

Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm.

Ministers are put in charge of souls and will have to give an account of them.

No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord.

If you are seeking admiration, it will at last be better had you been a ploughman than a pastor.

A trifling and inconsistent minister is a laughing stock to bad men, and a sorrow to good men.

Responsibility

"If thou speak not to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand." (Ezek. 3:19)

As a minister, when I think who I am and who has sent me, and how awful the account I must soon render, I tremble.

The opportunities of doing harm are immense. A million years hence, your influence will tell on souls! Take care, lest **you** lead men to ruin.

Private Prayer

Public teaching is useless without private prayer.

A minister is in duty bound to bear his people daily to the throne of grace.

If you wish to preach well, you must pray much.

Generalities are the death of prayer.

Plead **with** God before you plead **for** God.

Better neglect your body than your soul; your meals than your prayer.

Neglect of prayer arises from want of faith. He who believes will pray.

A little prayer does more than a great deal of study.

The Sphere

Go where you can do most **for** men, not where you can get most **from** men.

Be less concerned about your ability than about your opportunity, and more about your walk with God than either.

There is no sphere without its difficulties. By removing, you may change them, perhaps, but you cannot escape them.

Christ knows best where you can serve His people. Trust Him and He will place you there.

The Pulpit

The **piety** of the pulpit decides the **piety** of the pew.

Never go into the pulpit without the Holy Spirit. There is no place where Christ is more ready to reveal Himself than in the pulpit.

Thousands of souls have been lost through the mistakes of the pulpit. Every moment spent in the pulpit is privileged time.

Public Prayer

Remember that you are in the presence of God and that you address HIM. Never pray to be admired of men.

Let the sermon be omitted rather than that the prayer be slurred. The prayers prepare the ground; the sermon sows the seed.

The manner in prayer does more than the matter in preaching.

A man's own heart is influenced by the tone of his voice, and the tone of his voice is affected by the state of his heart.

The Sermon—Preparation:

Without God's blessing you will never prepare a sermon that you will not regret in eternity.

The state of the heart decides the fate of the sermon. Prepare your heart,

then your sermon, and prepare your sermon with the judgment seat in view, remembering that it may be the last sermon some who listen will ever hear.

If you desire to make a useless sermon, make a beautiful one.

One weak point will injure ten strong ones.

The Bible reiterates the same thing again and again.

Harshness will produce resentment; gentleness will produce contrition.

The strongest part of all sermons is the close. More depends on the last two minutes than on the first ten.

The aim of every sermon should be to regenerate the heart, rather than to inform the mind.

It is God's word, not our word, which convicts and converts. Make men remember the text.

Let your divisions always be: (1) Useful. (2) Simple. (3) Concise.

You will not move a man if you do not make him understand you. The great Teacher never used a big word.

Delivery

To keep attention, mix questions with statements.

Think of your hearers' needs and it will help you; of their criticism, and it will hinder you.

Make each one think that you are speaking to him. Address the lowest and you will reach the highest.

Nearly three-fourths of every great audience misunderstand the truths of salvation. Twenty are hungry of heart to one who is hungry of head.

It is easy to manage a congregation when they are kept near to Christ. Forsake Him, and your congregation will forsake you.

Habits

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17)

Principles and habits are as readily taught as Greek and Latin and they are of vastly more importance.

Evil habits begin in cobwebs and end in chains. Good habits are begun with difficulty, but end with joy.

Read no book; do no act; harbor no thought that makes God less near, Christ less precious, eternity less real.

A minister's habits should be such as to impress men with the truth of his character and the dignity of his calling.

Books and Reading

The books you read will decide the life you live.

A man of **One Book** is a man of power.

Read with a purpose or read not at all.

The greater the man, the fewer the books.

Miscellaneous

He who seeks praise, seldom gains it. Praise makes a wise man humble; a fool, proud.

When men praise thee, ask thyself, Will Christ accept me? If a good man praise thee, thank God.

Seek souls for Christ, not praise for self.

"How can ye believe which seek honor, one of another?" (John 5:41)

Do not prove truth too much, or you will make men doubt it.

You can do all that God calls you to do. What you do depends upon what you are.

Aim to be a good public reader. Few are, but all ought to be.

God sometimes helps by hindering. Nothing is good that has God's frown. Nothing is bad that has His smile.

A wise man may be in haste, but not in a hurry. Be always at leisure to do good.

Here are some of our Lord's own words with which to end: "Ye are my friends" (John 15:14) "Lo, I am with you always" (Matt. 28:20) "My reward is with me." (Rev. 22:12) "Watch and pray." (Mark 14:41)

SECTION FOUR

Practical Work

Part 1—Preaching.

Part 2—Details of Public Services.

Part 3—Miscellaneous Meetings.

Part 4—Visitation.

Part 5—Sunday School Work.

Part 6—Suggestions for Personal Life.

SYNOPSIS OF PARTS ONE TO SIX OF SECTION FOUR

PART ONE

Preaching

1. The Duty and Privilege of Preaching the Gospel.
 - (1) Definition of the Term, "To Preach."
 - (2) The Necessity of Preaching.
 - (3) Who Are Called to Preach.
2. Qualifications for Preaching.
 - (1) Non-essentials.
 - (2) Knowledge of the Lord, as Personal Saviour, and Assurance of a Personal Salvation.
 - (3) Knowledge of God's Word, and Personal Experience of its Power.
3. How to Cultivate the Gift of Preaching.
 - (1) Belief in God's Call.
 - (2) Unceasing Prayer.
 - (3) Daily Searching of Scripture.
 - (4) Practice, by the Use of All Opportunities.
4. How to Prepare a Sermon.
 - (1) Definition of "Sermon."
 - (2) Purpose of the Sermon.
 - (3) Process of Preparation.
 - (4) People Composing Audience.
 - (5) Illustrations.
 - (6) Gathering Materials.
5. Different Kinds of Sermons.
 - (1) Textual.
 - (2) Topical.
 - (3) Expository.
6. Delivery of Sermon.

PART TWO

Details of Public Services

1. Reading the Scripture.
2. Public Prayer.
3. The Music.

PART THREE

Miscellaneous Meetings

1. Bible Classes.
2. Evangelistic Meetings.
3. Prayer Meetings.
4. Young People's Meetings.
5. Cottage Meetings.
6. Open Air Meetings.
7. Shop Meetings.

PART FOUR

Visitation

1. Colportage Work.
2. House to House Visitation.
3. Distributing Tracts.

PART FIVE

Sunday School Work.

PART SIX

Suggestions as to Personal Life.

SECTION FOUR—PART ONE

In taking up the task assigned in Section Four of our studies, it will be wise to review our work. We have found that the supreme purpose for which Jesus Christ came into the world was to save sinners, that He might have a people for His name, which He calls the Church, a heavenly people; and the establishing of an earthly kingdom in Jerusalem, the center of which will be His earthly people Israel, through whom all nations of the earth shall be blessed. (Acts 15:13-18.)

“And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.

And to this agree the words of the prophets; as it is written.

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things.

Known to God are all his works from the beginning of the world.”

The understanding of these few verses is fundamental, in our estimation, if we are to be wise and efficient workers for our Lord.

Now if the great work of our Lord is the saving of men, who when saved become what are termed Christians, or believers, or followers of Christ, it is important to know what really constitutes a Christian, so that in the giving of our own lives to the service to which He has called us, we may secure the largest results in the most practical way, in the shortest time. What is a Christian in the Bible sense? Looking first at the negative side of the question:

(1) A man is not a Christian because he believes the Bible is the Word of God.

(2) Nor because he believes that Jesus Christ died for him.

(3) Nor because he has been baptized or confirmed.

(4) Nor because he belongs to an evangelical church.

(5) Nor because he belongs to a religious organization.

(6) Nor because he gives gifts to religious organizations or for the alleviation of the suffering of men.

(7) Nor because he believes in a Supreme Being and offers prayer.

(8) Nor because he is an outwardly moral and upright man, pays his debts and stands well in the community.

A man may believe all these things and do all these things, and be eternally lost. Who, then, is entitled to the term, Christian, according to the Scripture?

A Christian is **one who believes on Jesus Christ.** (Acts 16:31; John 3:16, 36.)

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

One who accepts Jesus Christ as his personal Saviour, (John 1:12):

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

One who confesses Him as Lord Jesus, (Romans 10:9, 10):

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

One who obeys His Word, (Mark 3:34):

"Whosoever will come after me, let him deny himself, and take up his cross and follow me."

This is very simple, but very searching. There are thousands of professing Christians and church members who are unsaved, as well as millions who are in darkness concerning salvation. To the supreme work of making this truth known, our Lord has called us, and with this in view, we take up our studies.

The studies of this section are prepared for laymen, with the thought in mind that the student has not had preparation or experience in the lines of work suggested. The writer has some advantage in thus presenting this and the other sections because he has himself come to the knowledge of them from the layman's standpoint and has therefore a fellow-feeling for the beginner. No phase of the work is therefore presented here that has not been practically tested by your teacher and much of it has been learned through severe trials and testings,—all of which have proven blessed and helpful to him and those to whom he has been permitted to minister. He bids you have a stout heart and unfailing confidence in the mighty power of the Lord, who calls you this day, if never before, to the surrender of your whole being daily to His gracious will as revealed in His holy Word.

A limited number of believers will be called to give their whole time to Christian work. The great body of Christians must be engaged in what we term "secular" pursuits. But the laity has always had the privilege, and many have embraced it, of being leaders of Christian service. They have been, while still continuing their secular work,—preachers and teachers, have conducted evangelistic meetings and have planned for new phases of work, along many lines.

The Duty and Privilege of Preaching the Gospel

1. Definition of the Term, "Preach"

The word "preach" is variously used in the Word. (See Acts 8; Matthew 28:19, 20; Mark 16:15-20; Luke 24:27.) The meaning is clear to us. It means to convey a message, in the Bible use of the word. A preacher is a messenger from God,—God's man with a message to men from God's Word. The message is from a supernatural Book, with supernatural authority, given with supernatural power to the children of men. The true preacher is a man who takes a portion of God's Word, explains it, illustrates it, and applies it to men.

Titus 1:3.

2. The Necessity of Preaching. Titus 1:3.

"But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." I Corinthians 1:21.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Romans 10:13-14.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

3. Who are Called to Preach?

The commission to preach the Gospel is clearly set forth: (Matthew 9:37,38.)

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Mark 16:15, 16.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Also I Corinthians 14:31; Romans 10:15; II Corinthians 4:13; Romans 12:3-8; I Peter 4:10-11.

In the early church every believer was a preacher, (Acts 2:14, 17, 18), especially during the persecution (Acts 8:4).

"Therefore they that were scattered abroad went everywhere preaching the word."

There is an obligation upon every believer in Jesus Christ to tell out the message of salvation.

Qualifications for Preaching

1. Non-Essentials

God has provided for the building up in the local church of an order in the ministry which is definitely defined in I Corinthians 12. The whole chapter should be read. Study verses 4-11, 28-30; and Ephesians 4:11-13. The wisdom of this provision is seen in the tendency of men to pull apart and take matters into their own hands, and in the multiplication of sects. Conditions are not normal and never will be. We believe God's order to be this; Whenever the Holy Spirit sets His seal upon the ministry of the Word, through human agency, the local church should set its seal. However we must adapt ourselves to conditions as they are.

There are well recognized forms for the regular ministry and these we must recognize for the good of the church and the prosecution of its work,—the ordination of the minister and the evangelist, seminaries and theological schools for the training of men, Bible Institutes and other methods recognized by the church. But these are not essential for the work for which we are preparing. The work to which every believer is called, if he will but heed it, is defined in Mark 13:34, "To every man his work." To every saved man the call to be a herald of the Gospel is clear and every layman in the church should be about his Master's business. The church owes much to its consecrated laymen who have not only been able to lead in commercial and professional affairs, but have been leaders in the missionary enterprises of the church at home and abroad.

What a host of names are suggested of laymen whose lives, loyally lived, bear testimony to the power of the Gospel as presented in personal work, in evangelistic work, in all Christian enterprises which demanded their testimony in public and private life. Here are a few, well-known, of the hundreds which stand out in bold relief; unordained preachers and soul-winners:

John Bunyan, the tinker; Count Zinzendorf, the Moravian leader; Wm. Dodges, the merchant; William Wirt, the lawyer; Benjamin Harrison, President of the United States, Sunday School teacher and personal worker; John Wanamaker, the merchant; Earl of Shaftesbury, Jerry McAuley, Wm. E. Gladstone, Daniel Webster, H. Clay Trumbull, John B. Gough, Wm. Penn, Dwight L. Moody, Melville Trotter, D. W. Whittle.

Some of the most successful evangelists have been laymen and after God had set His seal upon their ministry, the church gladly ordained them.

Many laymen are among the most successful personal workers. The Gideons, an organization of Christian travelling men, are wondrously used in teaching, preaching and personal work.

Let no one allow Satan to hinder. The call is from God. The need is great. The reward is abundant. "Go work in my vineyard—today!"

2. Knowledge of the Lord as Personal Saviour, and Assurance of a Personal Salvation

Inasmuch as preaching the Gospel is the greatest business in the world and the preacher is the representative of the Court of Heaven, it is very essential that he should recognize the high honor conferred upon him by Almighty God and use every practical means to properly present the Gospel message.

A personal experience of his own salvation through faith in the crucified and risen Lord, is essential. He must know the Lord as a personal Saviour. This must be **definite**, not a mere assent of his mind to Scriptural statements about the Lord, but a personal experience which has made sure to himself the fact of his having a new nature, by the indwelling presence of the Holy Spirit. Who, upon his personal acceptance of Christ as Saviour, has come to dwell within him, imparting the life of Christ. "I know **Whom** I have believed."

3. Knowledge of God's Word and Personal Experience of Its Power

(a) **A personal knowledge of the Word of God and of its supernatural power in the lives of men is necessary.** He must know that the Word of God is a life giving Word. James 1:18 "The word of truth." Hebrews 4:12 "Quick and powerful." James 1:21 "The engrafted Word."

(b) **A workable knowledge of the Word of God, the foundation for which is found in the Doctrinal Section of this Course.**

(c) **He should be a daily student of the English Bible itself.** He should have, if possible, a few practical helps such as a Bible Dictionary, a Concordance, etc.

(d) **He must know men if he is to preach to them.** One advantage a layman has over many in the ministry is that his daily contact with men keeps him in touch with their doubts and difficulties and their needs. The great study of mankind is man, and with the Bible as the great delineator of human character and his own experience corroborating the Bible, a man will learn how to voice the truth to men.

How to Cultivate the Gift of Preaching

1. Belief in God's Call

Believe that you are one of His ambassadors to declare His message. Hold yourself to this Bible fact. You were called when you accepted Christ as your Saviour,—called to be Christ's follower. He was a missionary; you must be one. He was a witness; you must be one. He paid the price, and you must pay the price. There was no discharge for Him until He was called home, and there will be none for you. You must be unceasing in prayer. You must live a prayer life. He did, and so must you. You are His representative and you must be girded with His strength and be kept by His power. Your wisdom will come from Him. Your message will be borne upon you by the Holy Spirit as His agent.

It is no easy task,—this being a steward of the mysteries of Christ, a world benefactor. It is no little thing to be honored with His name and to be His message bearer. There will be foes to fight. Satan will work to hinder you as he sought to hinder Paul. There will be opposition from the Pharisees and Sadducees and Herodians. You will be misunderstood and misrepresented. You may find foes in your own household, cares and crosses may be yours, but you have no discharge in this war. You must be **true** to your Lord, and so you must be given to a **clean life** and **much prayer**.

2. Unceasing Prayer

Pray for an illumined soul to see the truth. Pray for clean lips to speak the truth. Pray for open doors to give your message. Pray for the people who must receive the message, to whom it will be a savor of life or death. Be much in prayer.

3. Daily Searching of Scripture

There must be the daily searching of the Scripture. You must not neglect the Word of God. You are learning a little day by day, but you must continue to read, study and meditate on His Word. The Word of God is your supreme authority. (John 12:48-50).

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.”

In the Word you find your Lord. (Luke 24:44, also John 5:39.)

The Word is the **source of life**, (I Peter 1:23; James 1:18-21.) The **source of strength**, (John 6:35; I John 2:14.) The **source of cleansing**, (Ephesians 5:26.) The **source of wisdom**, (Col. 3:16; Psalms 19:7.) The **source of fruit**, (Col. 1:3-6.) The **source of victory over sin**, (Psalms 119:11; John 15:3.) The **source of light**, (Psalms 119:105.) The **source of faith**, (Romans 10:17.) Within its pages you will find the will of God and the ability with which to do that will. “Study to show thyself approved unto God.”

4. Practice by the Use of All Opportunities

Begin to preach. Where? Anywhere He leads. Preach to one or one hundred. An Irish friend of the writer, converted in a work-house, believing in God's call to be a soul winner, commenced to preach to the empty chairs in a Mission Hall. Following this he went to the street, then to the jail, to the work-house, and to every available place where he could find an open door for testimony. Men listened to him and many were saved. We learn to do things by doing them. Practice is the best possible means for learning to preach. Keep on testifying, preaching. Practice is necessary to make perfect. Give heed to honest, faithful criticism; but do not be side-tracked.

How to Prepare a Sermon

1. Definition of "Sermon"

The word "sermon" is from the Latin word "sermo" and means in common speech—"talking or speaking" not necessarily "speech making." A sermon is a talk on a given subject, but in our usage it is limited to a talk on religious or Bible themes.

The manner or style in which the sermon is delivered varies with the individual giving it, and the circumstances under which it is given.

2. Purpose of a Sermon

A sermon, or talk, is designed to instruct people in the Word of God; to convey the truth of the Word in such an intelligent and instructive manner as to awaken an interest to the hearers, bring conviction to the conscience, stir the emotions, move to decision of the will and conform the life to the will of God.

Illustration

Says a prominent preacher, "One evening a good old saint gave me a word of counsel, the influence of which remains with me to this hour. 'Whenever thou hast to preach, ask thyself three questions, **What am I going to say? How am I going to say it? Why am I going to say it?**' Such was the effect of this wholesome advice that I rarely enter a pulpit without trying to remember that it is necessary to have something to say, to express that something in the most effective way possible to me, to hide myself behind the message, to draw attention to Him who is God's one answer to all human need. That which has dominated my life, shaped my studies, and illumined my future was the passionate desire to be an ambassador of Jesus Christ." (Peloubet)

A preacher should be faithful to three things: Faithful to the Word of God, as Samuel to Eli—faithful to his own conscience, as Peter and John before the rulers of the Jews—and faithful to the case of his hearers, as Nathan to David. His aim should be to have it said to him with truth at last, by the Faithful and True Witness, "Well done, good and **faithful** servant."

3. Process of Preparation

There are three methods or styles of sermon—textual, topical and expository. The first is confined to the elucidation of a single verse of Scripture. The topical sermon takes up subjects, such as heaven, hell, love, grace, with Scripture verses collated under these various heads. The last is confined to a passage or paragraph.

Of course, it is understood that in the selection of a sermon the first thing is **prayer**. If you are going to conduct a service, you must pray. If you are to preach, you must have the mind of the Spirit. Ask for guidance in selection of your theme and for ability to understand and present it. Every service will

be fraught with eternal consequences. To trifle with a matter of such vital import would be a grievous sin. Your aim will be to glorify God, not yourself, your church, or your denomination. If you keep this in mind, you will be owned and blessed of God and be a blessing to those to whom you minister.

You are not going to tell people what you **think** or what you would like them to know, but what **God says**. You are God's ambassador with His message. You are God's witness to testify in His behalf. You are not authorized to give your opinions or your ideas, but a "Thus saith the Lord." Therefore, you must pray. **You must.**

4. People Composing Your Audience

The people to whom the preacher is to talk will be as varied as the race. He will have rich and poor, old and young, intelligent, educated and ignorant. His audience will be more varied than that of the lawyer, statesman or politician.

The people will be **alike** in that they will all be men, women or children, the offspring of a fallen race, with sinful natures and heart needs. They will be so much akin that, though he will adapt his language and his sermon to the varying ages and conditions, it will still be God's message to human hearts, and hearts needing that which God has provided in His Word.

The message is as varied as the needs of men's souls. It may contain reproof, rebuke for sin, or it may convey comfort, consolation and hope for the believer. The preacher is an ambassador and speaks not his own message, but the message of his Lord and Master.

5. Illustrations

Their use and abuse. An illustration should be used to point a truth,—**illuminate**. Be wise. Anecdotes or incidents are not intended to take the place of your message. Five or ten stories may be used acceptably, but that is not giving an address. Two or three, perhaps a half dozen at the most, are sufficient. First the Word of God, then the exposition of that Word, then argument and, if necessary and possible with the material, an illustration. Be sure that it illustrates. Better have none than one which simply seems to amuse or interest the audience and does not add force to your message. Bible illustrations are the best. Personal experiences the next. Then those which seem best to clinch your argument.

6. Gathering Materials

A simple and practical method for beginners:—Procure some manila envelopes of good size. Label them as you come across the subjects you are interested in. Suppose you are studying the books of the Bible. As you have clippings or booklets on Bible study by books, drop them into the proper envelope. If you are reading some book, for instance, treating on some subject in Genesis, make a note of the page and drop a slip in your envelope.

Have envelopes labeled Sin, Salvation, Deity, Atonement, Inspiration, Satan, Justification, Eternal Punishment, Rewards, Resurrection, Grace, Anti-Christ, etc. The study of these themes, which are the great themes of the Book, will give you a good foundation preparation for your preaching and teaching work.

Several years' experience in the use of the Wilson topical and textual index book have demonstrated that it is in advance of any other system we know of for enabling one to locate the material he wants **when he wants it**. Most Christian workers have self-invented systems for keeping tab on their material, with the result that it is only once in ten times that they can place their hand on the particular piece of information or the illustration they want.

The Wilson index book is an artistically and substantially bound volume of 400 pages, a marvel of simplicity and effectiveness. One section contains an alphabetical index for the titles of books in one's library, so that each book is given its letter and number. For instance, the book, "How to study the Bible" would be listed under "H" and on the first line would be "H-1," which designation would be placed in the front of the book. Another section of the index is given to a topical index, arranged alphabetically with plenty of space on each page for many topics under each letter. If, for instance, on page 30 of "How to Study the Bible," one should find something of likely value on the subject of "Meditation," under the letter "M" of the topical section, the entry would be made—"H-1-30." This would instantly show that in book "H-1" on page 30, the desired item would be found. By turning to the section "H" of the book register, we find that "H-1" is "How to Study the Bible."

A third section is given to a textual index for each book of the Bible, the pages being ruled so as to designate chapter and verse. Suppose one found in book "H-1," on page 35 a reference to Psalms, 1:3 which it might at some time be desirable to locate quickly. Under the section for Psalms, column 1, the entry would be made "H-1-35." For those who have to construct sermons and Bible readings, this section is of untold value. The student can turn instantly to everything in his library on a given text. The old method would be to make a note on a card or slip of paper, placing this in a labeled envelope, and the reference could be located only by looking through all the slips in the envelope and very often one would not be sure which envelope it was placed in. By the Wilson method, all loose papers are done away with and a simple entry of three or four characters shows at a glance where the information is to be found.

It is often asked, "What shall we do with clippings?" Our method has been, just so far as possible, to paste these in permanent scrap books, giving to each clipping a number. The Scrap-book is then given its place in the book register (perhaps "S-1") and the number of a clipping would be tabulated the same as if it were a page in a book. Occasionally, however, one wishes to preserve a clipping that cannot be pasted in a book. These clippings should be numbered consecutively and placed either in a file or drawer kept for the purpose. The file would then be entered in the book register, the same as a

book (perhaps "F-1"). It is not necessary to classify the loose material at all in the files as it will be classified in the index book, and the number of a given clipping entered exactly as if it was the page of a book. Memorandum books containing written notes, bound or unbound volumes of magazines, or in fact anything in which there is found something deemed of future value, may be registered in the book register as a book, and anything in them readily located when wanted.

It is possible for one to work out a filing system on the same plan although it would necessarily be on a smaller scale. An ordinary index book may be used to list one's books, and other plain note books ruled for topics or texts, but we recommend the Wilson book as the cheapest and most satisfactory in the end, as it combines everything in one book and is good for a lifetime of gatherings.

Our last word is—BEGIN EARLY to tabulate your material. It is a hopeless task when the material of years has accumulated.

Different Kinds of Sermons

There are three kinds of sermons,—the Textual, Topical and Expository. We give below examples which will help to illustrate the manner of their preparation.

1. Textual

In the choice of a text, you will first want to consider the character of your audience, and second the object you have in view. Pray for guidance in the choice of text. Choose your text. Study your text, read it in connection with the context (That which goes before and follows). Get the thought of the Holy Spirit in the text and state it briefly. This should give you the main head, subject or theme for your sermon. Now seek for the natural divisions of the text and classify them,—I, II, III, etc. (Do not use too many heads). As you study carefully note any thought and illustrations that come to you. Make your moral and spiritual points as you proceed. Sum all up in your climax. Never take a text from its context or use it contrary to the plain teaching of the Word. Much harm has been done by that method of exegesis.

Illustration of a Textual Sermon

Subject: "The Way of Salvation."

Text: "What must I do to be saved?" Acts 16:30.

1. "Behold the Lamb of God which taketh away the sin of the world." (John 1:29).
2. "For God so loved the world that He gave His only begotten Son." (John 3:16).
3. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

4. "For the Scripture saith, Whosoever believeth on Him shall not be ashamed." (Romans 10:11).

5. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10).

6. "For what saith the Scripture? Abraham believed God and it was counted (reckoned) to him for righteousness." (Romans 4:3).

7. "Therefore being justified by faith, we have peace with God. (Romans 5:1.)

8. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," etc. (Romans 6:12-14, see also 6:4, 5.)

Illustrations of Topical Sermons

(1.) Redemption

I. The Redeemer. "Holy One of Israel." Isa. 43:14.

II. How He Redeems.

1. By the blood of Christ, I Pet. 1:18, 19.

2. Clean taking unclean one's place, Ex. 13:13.

III. What He Redeems from.

1. Guilt of sin, Eph. 1:7.

2. From the law, Gal. 4:6.

3. From the hand of the mighty (Satan), Job 6:23.

4. From destruction, Psa. 103:4.

5. From all iniquity, Titus 2:14.

6. From death and the grave, Hosea 13:14.

IV. Employment of the Redeemed.

1. Speaking of the mercy of God, Psa. 107:2.

2. Walking in the highway of holiness, Isa. 35:9.

3. Singing to the Lord, Isa. 51:11.

4. Making most of every moment, Eph. 5:16.

5. Praising the Lamb throughout eternity, Rev. 5:9.

(2.) Four "Hows" of Missions

Rom. 10:14, 15.

I. "How shall they believe in Him of whom they have not heard?" The deepest need of the unsaved—

1. To know God as the Father of our Lord Jesus Christ—John 3:16; 17:3.

2. To know Jesus Christ as the only begotten of the Father.—John 1:14; Heb. 1:2, 3.

3. To know the Holy Spirit as the revealer of all truth.—John 16:13.

4. They already know that they are sinners.—Rom. 1:32.

5. They need to know the Saviour.—John 12:32.
- II. "How shall they hear without a preacher?"
 1. God has ordained that man should bear the message of salvation.—Rom. 10:17.
 2. He thus manifests His Word.—Titus 1:3.
 3. It pleases God by the foolishness of preaching to save men.—1 Cor. 1:21.
 4. For this Jesus ordained men.—Mark 3:14.
 5. He commands them to witness.—Acts 1:8.
- III. "How shall they preach except they be sent?"
 1. Every believer is sent.—John 17:18.
 2. Commanded to go.—Mark 15:15.
 3. He has committed to him the ministry of reconciliation.—2 Cor. 5:19.
 4. They need also to be sent by the brethren.—Acts 13:3.
 5. They need the gifts of God's people.—1 Cor. 9:14.
 6. They also need their prayers.—1 Thess. 5:25.
- IV. "How beautiful the feet of those who preach the gospel!"

They are angels (messengers) of God.—Psa. 104:4.

Illustration of an Expository Sermon

The Psalm of Repentance

PSALM 51

The occasion of the Psalm,—the repentance of David after the affair of Bathsheba. (II Samuel 11:1, 12:14.)

- I. David's Frank and Full Confession with Appeal for Pardon through Grace, vs. 1-3.
- II. The Enormity of his Sin, vs. 4-6.
 - a. Its immediate reference to God.
 - b. Its justification of God's condemnation.
 - c. Its origin and aggravation through original sin.
- III. David's Petition for Forgiveness, vs. 7-9.
 - a. Its ground in the sprinkled blood. (Exodus 12:22.)
 - b. Its anticipation of completeness. (Isaiah 1:18; 44:22.)
 - c. Its joyous result in justification. (Romans 5:1, 2.)
- IV. His Prayer for Sanctification.
 - a. The life in the Spirit. (Romans 8:1, 2, 4.)
 - b. The abiding of the Spirit. (Romans 8:11-14.)
- V. His Resolution through that Grace, vs. 13-17.
 - a. To counteract the past. (II Sam. 12:14.)
 - b. The fulfilled resolution. (II Sam. 23:1, 2.)

VI. The Restored Man's Intercession, vs. 18, 19.

Its aim—God's **Glory**. "Thy," "Thou," and "Thine."

The ideal preaching for most men is the expository method. This is the natural, logical and simple plan. By this method you can go through a book of the Bible, taking a portion or paragraph and teaching the great truths as the Holy Spirit has given them and bring to your audience the great doctrines without being accused of going out of your way in order to present them.

The expository sermon differs from the textual, chiefly, in expounding a larger and more complicated passage. It deals with long paragraphs, sections, chapters or whole books. Its name lays special emphasis on "sticking to the text." It stands to reason that nothing will be **exposed** that has not first been **deposited** in the text.

This method also has this advantage: You know in advance what your themes will be, and so does your congregation, for you will be giving them out each week, and your people will be reading the parts you will use and so unconsciously will form the habit of studying the Scriptures. This was the method of our Lord, who was the incomparable preacher.

By this method you will cultivate a natural, conversational style of preaching truth so pleasing to the people. You will also avoid the snare which accompanies textual preaching, of dropping into the habit of preparing an essay or lecture and then tacking it to a text of Scripture as a kind of sop to the people.

Old Testament events, and events in the life of Christ will assist you in learning how to become an expositor.

Delivery of Sermon

1. Definiteness in Development of a Theme

A message should be divided into practical and logical divisions, but the unity of the theme should be preserved. It is not necessary to state your divisions at the start, although sometimes it may be helpful.

Catch the attention of your audience at the start. A political speaker that would attempt to begin his address by a history of politics would never win an audience. A passenger has no interest in a train until it begins to move. At a play, people want the curtain to rise. At an autopsy, the student wants to see the knife move. When a new engine is tested, we want to see the wheels go round.

Sometimes in the discussion of some disputed doctrine or teaching, you will want to state your purpose, and how you propose to prove your position.

2. Surprises in the Sermon

There are many reasons why people are dull in a religious service. They may be tired. The air may be heavy. The singing may be poor.

You must seek to keep the interest alive. You may create a desire and an anticipation by stopping short and looking straight ahead. Or you may use an illustration. Or you may say, "Did you get that point?" and repeat the sentence. You will learn how to spring a surprise and find it helpful, but never allow it to detract from your message, but rather to give additional power to it.

3. Application

The sermon, of course, should be planned with reference to the proper conclusion, and that should be in mind from the start, asking the question, "Why do I use this text? What is my purpose in preaching from this text or subject?"

No message should be given that has not for its object the edification of the saints or the salvation of the unsaved, and all that is embraced in the sermon should be with this thought in mind. Holding steadfastly to this purpose, you will be a real preacher of the Gospel.

The introduction should have in mind the conclusion and the divisions arranged with a view to the conclusion which will therefore of necessity be logical.

Too much thought cannot be given to the closing words of any argument. The preacher should also be free and prepared to be led by the Holy Spirit to some definite things which will come naturally to him during the discourse and which will add force to his closing words.

4. When to Close

Better stop too soon than too late. Let the people go away hungry.

It should be brief; if lengthy it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close.

It should be warm—a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul or raise the dead.

It should be simple, practical and clear,
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified.

It should be manly, just and rational,
Wisely conceived, and well expressed withal
Not stuffed with silly notions apt to stain
A sacred desk and show a muddy brain.

It should be mixed with many an ardent
prayer
To reach the heart, and fix and fasten there;
When God and man are mutually addressed
God grants a blessing, man is truly blest.

It should be closely, well applied, at last,
To make the moral nail securely fast;
"Thou art the man, and thou alone" wilt
make ,
A Felix tremble and a David quake.

SECTION FOUR—PART TWO

Details of Public Services

1. Reading the Scriptures

There are very few good public readers of the Scriptures. No other one thing is so callously and indifferently done. The Word of God is **God's Word**, and should always be given the reverence and respect due it. Select your Scripture and read it over and over again. Get at the meaning of the message, and read slowly and distinctly. **Compel** your audience to listen by the manner of your reading. The reading of the Scripture by some men is of more value than the sermons of some other men.

In the Sunday services it is wise not to have your portion of Scripture too long, thus giving yourself time to put the proper emphasis upon what you do read. Make it mean something real to yourself. You may stop sometimes and repeat a verse to arrest attention and to give emphasis to the passage.

You may be a poor reader, but you can **become** a good reader if you will. Read aloud in your room or at home.

Never slight the Word of God. It is the one thing of which you have assurance that it shall not return void.

2. Public Prayer

In prayer you are talking to God. In **public** prayer you are leading the people in prayer and you want them to follow you. It is true that in prayer we are occupied with our needs, in praise, with our blessings, and in worship with the Lord Himself. Yet in public prayer, all three are naturally blended. We pour out our souls to God in the name of His Son, and in Him we worship God in spirit. We also pour out our souls in thanksgiving and praise for His mercy and favor. We also bring our requests to Him.

Public prayer should never be long—in these days. Sometimes the tone of the voice is monotonous and people find it difficult to follow and their minds go wandering around. Remember you are **leading** the people and want to voice their petitions.

Do not attempt to be eloquent. That would be ridiculous. Do not be ponderous, nor professional. Do not use set phrases. Do not try to inform the Lord about a lot of things that He is perfectly familiar with. Don't scold the people through your prayers, or advertise your personal work. You are **leading them in prayer**. Pour out your heart in behalf of them. Don't bring yourself and your needs into your public prayer. Pray for the people, for the homes, for the sorrowful, for the sick, for the broken hearts. Pray for the church and its organizations, for all ministers of God's Word who hold the truth, for all missionaries, for the lost.

Pray so that all can hear. Pray so that all can follow. Plead God's promises. Believe when you pray that God will answer your prayer.

3. The Music

God, our Father, loves to hear us sing His praises. He cares less about what we call "harmony" than He does about the words and the spirit in which we sing.

There is a great deal of trash in our song books, a great deal of false and unscriptural teaching, and many people have learned more of their theology through hymns than through the Word of God. This is natural, for they sing them over and over again until they believe them. On the other hand, good, wholesome, spirited, spiritual songs are a great factor in all religious meetings.

Much depends upon the leader. Mr. Moody used to say he did not care to preach until his audience was prepared with a good song service.

Two extremes are to be avoided,—dragging and galloping. Spirited singing, with prayer, is a fitting preparation for a Gospel meeting.

Avoid using hymns or songs that are purely sentimental and that do not ring true to God's Word. If people sing over and over again, "All I am I give to Jesus" when they close their eyes upon the offering basket; or "I'll go with Him through the Garden," when even Peter and James and John went to sleep in the Garden; or, "For Thee All the Follies of Sin I resign," and then go out to the movies, the card or the dance party,—you know it is a burlesque.

A Practical Illustration of the Possibilities of Personal Evangelism In a Men's Bible Class

The Church of the Open Door, of Los Angeles, California, during the first six months of 1922, through the personal work of the members of its Sunday School, had a record of over five thousand conversions, the majority of this number being won through the efforts of the Men's Bible Class, of which the author of this book is privileged to be the teacher.

The method of work of the class is simple. Under the direction of the Secretary of the class, Mr. Evan Jones, evangelistic bands go out every Sunday afternoon into the parks and surrounding towns within a radius of a hundred miles. Arrived at their destination, the workers separate into groups, going into different sections, visiting the homes, dealing with parents, young people and children as opportunity offers, giving invitations to a street meeting in the evening, sometimes closing the day's work with a meeting in some church.

Special tracts are used in this work, and also a special edition of the Gospel of John, so arranged that the worker can at once point the inquirer to the verses which show him that he is a sinner, his need of a Saviour, that Christ died for sinners, and the assurance that upon his acceptance of Jesus Christ as Saviour he has eternal life and his body is sealed by the Holy Spirit unto the day of redemption.

REPORT OF WORK DONE BY THE MEN'S BIBLE CLASS FOR THE FIRST SIX MONTHS OF 1922

	Attendance	Missionary Offering	Special Offering	Testaments or Gospels given away	Tracts given away	Persons dealt with	Professed Conversions
January	1,421	\$111.64	\$ 51.48	726	10,016	2,174	229
February	1,280	19.05	108.09	666	10,811	1,559	278
March	1,330	87.70	66.50	1,396	12,633	2,170	364
April	1,655	113.76	131.32	3,036	13,182	3,311	1,132
May	1,271	88.19	112.29	1,405	13,166	2,479	776
June	1,269	93.95	65.82	2,108	11,590	3,142	1,407
	8,226	\$514.29	\$535.50	9,337	71,393	14,835	4,186

Any further information desired can be obtained from the Men's Bible Class, 536 S. Hope Street, Los Angeles, Calif.

SECTION FOUR—PART THREE

Miscellaneous Meetings—Bible Classes

How to Build a Bible Class

We use the word "build" advisedly. Anyone can **start** a class, but few can **build** one.

You **start** one with a supper and an address by some one who never built one. The first thing in building is to have a foundation.

(1) The **foundation** of a Bible class is the Bible. Not in name, but in deed. Not something **about** the Bible; not something associated with the Bible, but **THE BIBLE**.

(1 Cor. 3:11.) "For other foundation can no man lay than that is laid, which is Jesus Christ."

(2) **Faith** in the Bible as the **Word of God**; as a God-inspired Book; a Supernatural Book; a Supernatural Power.

Faith in it as the **wonderful** and **wonder-working** Book,—the **Seed** that saves men who are born again:

(1 Pet. 1:23.) "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

As the Word that **sustains**,—soul-food:

(Jas. 1:21.) "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls."

As the Word that **builds**:

(Acts 20:32.) "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

(3) **Knowledge** of the Bible:

(Col. 2:7.) "Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

You must **know** what you teach. You may not know the whole Bible, but you **must know your lesson**. Don't resort to the slipshod methods of some so-called Bible Classes. Don't take up Social Problems, Politics, History, to fill in the time and arouse interest.

The Bible is a Book with a purpose, a plot, a program. You must know it well, if you would do your best.

(4) Knowledge of Men

This knowledge comes from the Bible and from experience with men. You will find that the Bible is the great delineator of human character. There is not a sin known to man that is not dealt with in the Bible. If you are familiar with it, you are never surprised at anything that occurs in life,—for you have seen the liar in Eve; the murderer in Cain; the political murderer in Jezebel; the traitor in Judas; the backslider in Peter. You have been thrilled as you have read of Abraham's faith; Joseph's forgiveness; Moses' passion for Israel; Joshua's courage; David's devotion; Samuel's prayers; Paul's soul-saving zeal.

You cannot be surprised at anything which may occur. You have passed that stage.

(5) You Must Teach the Bible.

You must know how to impart what you know. Compel your class to see things as you see them. You will learn to do by doing.

(6) You Must be a Burden-bearer.

You must bear your class upon your heart in prayer. They must realize that you are deeply interested in them.

(7) You Must Put Your Class to Work.

They must give out, if they are to take in. They must seek to interest others. Urge your members to give personal invitations and to do personal soul-saving work.

(8) You Must Advertise Your Class.

To this end use all available and possible means. Avoid ruts. Be alive. Never be discouraged. Organize, if need be, but do not depend upon organization. Depend upon God and horse-sense.

(9) You Must Aim at the Conversion of Every Member.

Don't wait for "decision day." Every day is a decision day.

(10) Finally:

Don't be sidetracked from your purpose. You are building up a **Bible Class**, not an organization; not a machine. You are building the lives of men into Jesus Christ—building for eternity. You must have a high ideal of the possibilities of your work,—what it will mean to the members of your class; what it will mean to the world; what it will mean to you; what it will mean to the Lord.

It will take your time,—your heart interest; you will have disappointment, but **you will succeed**, if you **build**,—faithfully, persistently, prayerfully, hopefully.

Evangelistic Meetings

1. Preparation

Advertise! Use newspapers, dodgers, window cards, banners, personal letters, phone calls, autos, etc.

If a series of meetings is contemplated, have the people interested meet regularly for prayer meetings and cottage meetings for some weeks before the campaign begins. Organize a Personal Workers' Class.

Situation. This may be in a church building, hall, theater, tent or tabernacle.

2. Conduct of the Meetings

An evangelistic meeting is not a regular church service, and vice versa. If you try to make an evangelistic meeting like a church service, you only succeed in making it a failure, and the same is true of the church service. However, every service, whether an evangelistic meeting, or a church service, should be evangelistic in spirit and atmosphere.

Begin the service promptly, even if only a few people are present. Don't wait until they come. Teach them punctuality by being punctual yourself. Nothing so demoralizes a campaign as a want of punctuality.

Make much of good Gospel music. Have a great deal of congregational singing. One or two solos are effective. Make up a good choir if possible. Sing Gospel songs, songs that have a real message in them. Select two or three extra good songs, with the way of life plainly told, and sing them over and over during the campaign, at least once each night. One or two short choruses can be taught the people and used during the meetings.

In opening the service, know what hymns you are going to sing, what Scriptures you will read, and who will lead in prayer. It is hurtful to a meeting to see the leader uncertain as to what he has to do. Don't allow any pause in the service. Nature abhors a vacuum, and so should the evangelist.

The Message: Let the sermon be definite, graphic, intensely earnest, simple, having a definite object in view, viz: the conviction and conversion of the unsaved. Be sure that the way or plan of salvation is clearly stated in each message.

Don't talk too long; twenty or thirty minutes is usually long enough for an evangelistic meeting.

Don't try to crowd every doctrine into one sermon. If preaching on Sin, —hammer away at that. If preaching on Love, or Grace, or Believing, stick to your subject. You will find that you will succeed better if you drive home one truth at a time. Never be afraid of reiteration. It's the secret of successful teaching. It took you hours or days to learn what you give out in twenty minutes, and you can't expect the people to take it in in one hearing. "Line upon line; precept upon precept." One truth driven home is better than many truths preached, but not grasped. The same sermon may be

preached many times with good results, but beware of trusting the **sermon** instead of the Holy Spirit. Remember that you are not to think too much about your sermon. You are there to love souls and not sermons.

3. Drawing the Net

Give a definite invitation for men and women to accept the Lord Jesus as their Saviour and Lord and to publicly confess Him. Sometimes, it is better to do this at the close of the sermon, without praying or dismissing the meeting. Have them stand and sing and then invite them to decision and confession.

Take time in giving the invitation, for this is the most crucial part of the service, but do not urge people too long.

Above all, make the invitation definite. Never say, "Is there anyone here," etc., but say, "Who will be the first," etc. Or, "You have made up your mind to decide for Christ. Come right out," etc. Don't suggest any doubt about any being there who will not decide for Christ. It discourages the anxious ones.

Before you close the meeting, get inquirers to the front seats or in another room, and explain to them how to begin the Christian life, and how to succeed in it. Get the names and addresses of all converts for follow-up work. A splendid tract to give to new converts is "How to Begin the Christian Life," by Dr. R. A. Torrey.

Beware of keeping the meeting too late. It is hurtful to the work and very inconsiderate on your part, for **you** can rest longer in the morning, but most of the people in the audience have to rise early.

Prayer Meetings

In the first place, the prayer meeting must be a **prayer** meeting, not a social gathering or debating society or preaching service. Let the service consist of song, praise for definite answers to prayer, requests for prayer and intercession. If this plan is followed, the Lord's blessing will descend and the power and pleasure of your prayer meeting service will soon be noised abroad.

After a brief song service, give incidents of answered prayer. In a very short time many remarkable answers to prayer will be cited. Spend five or ten minutes each service discussing helps and hindrances to prevailing prayer. Encourage people to make requests for prayer, to bring problems of every kind,—financial, physical and home, burdens for unsaved loved ones, for Christian workers everywhere. It is good to have special missionaries, evangelists and teachers for whom prayer is made at each meeting. Get interested in certain work and pray for it. Watch the blessing of the Lord upon that work. Teach the people to make their public prayers definite and short, to pray loud enough for all to hear, so that all may follow in an intelligent manner.

The Young People's Meeting

For many years meetings for young people by young people have been greatly blessed of God. The purpose of these meetings is to reach young people for the Lord and stimulate their faith, teach them something of Christian activity, inspire them in service and inoculate them with a deep desire for the salvation of lost men and women.

Suggestions for order of service: Song, several short prayers, several songs, Scripture reading from memory by individuals, reciting a verse or two each, song, testimonies,—short, virile message from the leader.

Take up topics, such as Sin, Salvation, Justification, Victory, Soul Winning, or Books of the Bible, or Bible Characters, from week to week. Each week give out the subject for the following meeting. Have as many take part as possible, but keep to the definite theme. A very interesting and helpful study for young people is the Chapter Summary method. Assign some book and several chapters of that book to be studied each week by briefly answering the following questions about each chapter: Principal Persons Mentioned; Best Verse; Principal Subject of Chapter; the Teaching of that Chapter (directly, prophetically or typically) concerning our Lord; the Personal Lesson to the Individual Studying. Have the young people write out the answers during the week and read them at the meetings. The answers must be brief.

Make much of personal work. Be enthusiastic, loyal to the Word of God, magnify Christ. Keep the young people at work. Limit the meeting as far as possible to the young people.

Cottage Meetings

This is a term applied to meetings held in the homes. These meetings in former years have been productive of much good. Conditions have changed a good deal during the last twenty-five years and there is not much effort in this line today. However, the need is as great and perhaps greater than ever before. Such a meeting affords an opportunity for friends and neighbors to meet in a friendly, informal manner and confer and converse on the matter usually the last to be considered among neighbors.

Meetings can be held in homes in the country districts and in the small towns and even in the cities, if carefully and prayerfully planned. First of all, eliminate the idea that numbers are essential to successful meetings. Small gatherings are often productive of greater good than large ones. Some gatherings of this kind in a city of 600,000 people in recent years have proven of great value.

First seek guidance in the situation of a home. The desire for such a service may come from the home itself. It may be in the nature of a desire for some special exposition of Scripture, or where there is some sick person or shut-in. It may come from someone who has a neighbor whom he desires to reach and who would respond to an invitation to the home.

Here as in all our Christian work, there is great need of wisdom in selecting those who are to participate. A good leader, with three or four people who are competent to participate, will insure a good meeting. Sometimes a single wise leader can carry on a good service. If a series of meetings are to be held, printed invitations, attractively worded with the name and address of the home, can be used to good advantage. A personal call or invitation by word of mouth is a happy way to meet the people and gives a more friendly aspect to the gathering. Have a few song books; a musical instrument, if possible, though not necessary; a little informal visit as the friends gather; a hymn or two to warm the hearts; a passage of Scripture which has been carefully selected with a view to the circumstances; a friendly talk, not a sermon; some testimonies, if such are possible; requests for prayer which should cover any personal needs of Christians and climaxing in personal requests for salvation. Avoid controversies over doctrines, denominational differences and all things which are liable to provoke antagonism. Magnify the grace of God, the need of a Saviour, the power of the Saviour to help in all time of need. Stifle every attempt upon the part of anyone to deal in personalities. Keep your eyes and ears open and do not allow any faddists of any kind to introduce their pet hobbies. Be on the lookout for Pharisees, the self-righteous, sanctimonious, self-satisfied, sanctified (holier than thou) people. Keep a steady hand on the service, keep sweet. If necessary, stop discussions with a word of prayer.

Cottage meetings may be varied in character. Bible studies of the books of the Bible, of a single book, doctrine or topic may be taken up. Meetings may be held in the afternoon by women as suggested under the head of "Bible Classes."

Open Air Meetings

The Lord Jesus was a street preacher and from the earliest history of the Church, this has been one of the most favored methods of reaching the people with the Gospel. At this time in this country, meetings on the street are largely confined to men and we think wisely so. It is God's order and commands God's richest blessing.

There is no great difficulty in arranging and conducting street services, but there are some important things worth knowing. Select the best place available, where throngs gather or where the tide of humanity flows. In country places or in small towns, the market place or public square is best. If necessary, secure a permit. A baby organ, a cornet, a good song leader, two or three helpers and a chair or box are the essential equipment.

For a street meeting a wise, strong leader is important. In the large cities, at this time, every sort of fad is proclaimed from the corners. Anarchists, Socialists, Mormons, Seventh Day Adventists, Russellites, Holy Rollers and a lot of other faddists harangue the crowds and have made street work more and more difficult. Many men are saying, "What shall we believe?" In spite of this we should not yield this God-ordained place to the enemy.

We should seek to make a street meeting so attractive, so sane, so helpful and so spiritual that men would be compelled to come and compelled to believe our message.

To open the meeting, sing heartily two or three good, rousing Gospel songs (try to choose songs in a low key, so as not to strain the voice). Have a short personal testimony followed immediately by a verse of some hymn. If possible, have another good testimony and another song followed by a short, rapid-fire presentation of the Gospel. **Never** use personalities, **never** bring in politics, preach the Gospel **only**. Use plenty of Scripture. Never allow discussion of political themes. Do not attack the Church. Do not tell men that they must give up smoking, drinking, swearing, etc., for they have all tried to give up sin and are weary of the effort.

Preach the power of Christ to give victory. Keep to the Gospel,—salvation through faith in the crucified, risen Christ. The finished work of Christ the gift of God. Nothing to be done. Christ did it all. Simply to take, to receive, to believe.

Shop Meetings

The knowledge of how to conduct a shop meeting comes like learning to swim. You just jump in and strike out. Of course, one must have a clear cut, definite assurance of one's own personal salvation, for if the trumpet give an uncertain sound who shall prepare himself for the battle? Coupled with this must come the fresh-gathered manna and the heart communion in order to touch men for God, and this being secured, "Adaptability" is the prime requisite. Then simply take advantage of the local setting one finds, to gain the attention of the men, and hold them till you have driven home your message. When, as often happens, one only has fifteen minutes, all trimmings and preliminaries must be cut out and one must get down as quickly as possible to business.

A clear Gospel verse like John 3:16, Acts 4:12, 1 Cor. 3:11, Isa. 53:6, John 3:38, Romans 5:8 constantly repeated, with illustrations picked up from the surroundings or occupation of the men, is far more effective than, for instance, an exposition from the Book of Ezekiel.

Here comes a line of men to check in their time fifteen minutes before work is resumed. Here is a war poster staring them in the face, "Uncle Sam Wants You." Seize upon it and then make the application. "Jesus Christ wants you, boys. Hear Him calling, 'Come unto me all ye that labor and are heavy laden, and I will give you rest'."

One can drive that home quietly and surely. Then take that other one, "Buy Bonds. The best investment." Where can you find more lasting security than in Christ? "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Some old-timers will recall when a well-known biscuit company extensively advertised throughout the States the single mysterious word, "Unceda."

For weeks it stared us in the face coming and going. Everybody was speculating as to what it could mean, and when eventually the word "biscuit" appeared after it, we were all keen to invest. We remember a servant of Christ using it with great effect as he preached, "Uneeda Savior; Uneeda Sacrifice; Uneeda Substitute—Jesus Christ who came to seek and to save that which was lost,—and to this day whenever that sign "Uneeda Biscuit" appears, that same gripping message is recalled.

These men in the shops won't listen to a sermon. They have little use for a long black coat and a white tie, but a good square hit right from the shoulder quickly followed up with a heavier one, usually gets them.

You can't hit them too hard. They like it,—if you love them,—and to understand men, one must be a good mixer, which only comes with practice. By "mixer" we don't mean compromising, but simply getting down to where they live, seeing their viewpoint and using it to advantage, in order to win them to Christ.

Paul was all things to all men that he might win some, and even our Lord adapted Himself as naturally to the circumstances confronting Him at the well of Samaria, as when sitting in the midst of the doctors, hearing and asking them questions, or when putting to silence the Pharisees; and He is just the same today. He gives that same adaptability to His own when surrounded with a bunch of dirt-begrimed, greasy-handed, red-blooded working men; and if you for one moment doubt it, just put Him to the test and prove it for yourself.

SECTION FOUR—PART FOUR

Visitation

1. Colportage Work

Colportage work offers unlimited opportunities for bringing the Gospel to the unsaved, and is a work that can be engaged in by almost any Christian who has a little spare time. The following testimony from a young man who took up this work will give some valuable suggestions to those who are desirous of winning souls, and yet because of timidity, or lack of experience, find it difficult to approach people. The young man in question, beginning in this simple way, is now engaged in a work among the seamen in Pacific Coast harbors, under the auspices of the Bible Institute of Los Angeles, which has been most marvelously blessed of God, having been the means of the conversion of hundreds of men from all parts of the world. We give his experience in his own words:

“Let any Christian in any community invest in eight copies of the Moody Colportage Library books (I use ‘Calvary’s Cross,’ ‘Practical and perplexing Questions Answered; and ‘The Way to God,’) and after prayer, visit one to eight homes, leaving in each place one of these books, within which is placed a pointed tract making plain the way of salvation.

“Say at the door of the home when you leave the book that you will loan the book for a period of from one to two weeks, depending upon your convenience in calling again to pick it up. After a week say, let the worker return and ask for the book, on which occasion there will doubtless be good opportunity for personal work.

“Do not sell a book, but let people know you are interested in their **salvation**. You can say: ‘If you like the book, I will get one for you,’ and you may be able, without making sales your definite object, to dispose of many books, but let it be and appear an individual favor rather than a purpose.

“Do not take any step in this work without prayer. Know the Book so that you can point out clearly in the Bible the way of salvation, and if you are familiar only with such passages as John 3:16, John 5:24, or John 1:12, use these, if the Spirit so guides.

“Hold up Christ and His finished work, and beware of being switched off on side issues. Your one aim should be to **win souls**.

“After leaving a few books myself in the manner described above, I received a letter from a woman in an outlying town of California—a home which I had visited just before, and she said: ‘I have you to thank for the peace I feel these days, and for the fullness of the Spirit. Do not think you have lived in vain, it was you who showed me what I never dreamed I could attain, through those dear little books you so kindly gave me. Alone in my little cottage reading those books I found what the world cannot give. And now that my eyes are opened to the fact that the harvest is ripe and the

reapers are so few, I long to do all I can in my humble way to hasten the Lord's coming. Oh, how I wish I was able to give those blessed little books right and left to poor souls that are lost.'

"I could cite other instances where definite help and encouragement was given by these Moody Colportage Library books."

2. House to House Visitation

House to house visitation is a service for the Lord which is accompanied by untold opportunities for good. The great majority of people never go to church. Those who do go, attend spasmodically. The Bible is read in very few homes. Most people know nothing of it. There are serious problems to solve in many homes—sore problems. In many homes, women are groping in the dark, bearing burdens, enduring trials that no one but God knows. There are family skeletons known and seen only by those within.

Here is a great wide field for women, for to women only can these hearts be bared and the stories told. It may be a husband, it may be a son or daughter, or it may be the mother herself.

In Los Angeles, under the direction of the Bible Institute, from ten to twenty women are giving their whole time to home visitation and the conduct of Bible classes, and have discovered the true value and need of this work. In no work of the church is there needed greater discretion and wisdom than in this.

We are not speaking now of social visiting, nor visits for the purpose of inviting to Sunday School and special services, but of a special Christian service for souls. In this work suitable books and tracts are essential, for there will be found need and opportunity for help along this line continually.

For this service, young women are not qualified. It needs mature, well-balanced, Spirit-filled women. One of our Bible women who has had a long and rare experience in this blessed work, makes the following suggestions:

"A house to house visitor needs above all else the filling and definite guidance of the Holy Spirit. Next, she must be very alert and tactful in her manner, able to read people and decide quickly the proper way of approach. She should be immaculate in person, her dress modest and inconspicuous, so that no one would hesitate to invite her into the home."

"She should have several ways of introducing herself, and the choice, many times, must be made **quickly**, the moment the door is opened. Sometimes she may give her name, or if she had a Bible class in that vicinity, an invitation can be given to that, or to a church and the children to Sunday School. Should there be some good evangelist in the city, an invitation can be given to hear him."

"Much depends upon her tactfulness in introducing herself. The reply decides her next move. It may be, if the lady is hurried or worried, the visitor may say, 'I will call again soon, or at your convenience.' She should

always make a date, if possible, and even if it is just a friendly call or a word of cheer or comfort, nevertheless the object and aim is always and ever to find out the relation, if any, they have to the Master, and be of service in whatever need they may have."

"The visitor should leave before they may have thought or wished she would leave. If it seems at all wise, another call should be planned and made as soon as it would seem advisable and yet not seem to rush matters. Above all else, she should never attack the belief of another, but be considerate and courteous and tactfully give the Word about the person and work of our Lord, making it her aim to have those with whom she speaks see Him only."

"She should always be prayerful, and prompt to obey the slightest leading of the Holy Spirit."

3. Distributing Tracts. Their Use and Abuse

"Of making many books there is no end" and so of tracts. Great good and great harm has been done in the use of tracts. Much money has been wasted by good people in the unwise use of tracts. "Words fitly spoken are like apples of gold in pictures of silver,"—but tracts unwisely written and unwisely distributed have done tremendous harm.

The multiplication of false systems, religious cults and faddists has done much to bring the distribution of tracts into disfavor. As the preaching of all sorts of doctrines has had the effect of putting question marks in the minds of people as to the truth, so has loose tract distribution brought the whole business into disrepute. However, we must not abandon this method of service, but must find the best way to do it wisely and effectively.

(1) We must be willing to admit that most orthodox tracts have done some one **some** good.

(2) Many people would never have had the Gospel at all, but for a tract.

(3) The poor tract is an enemy of the best.

(4) Prayerful wisdom should be exercised in the choice of tracts.

(5) Changed conditions demand a changed character of tract.

(6) Use a few and use the best.

Some people who would never darken a church door or read a religious book, will be touched by a tract and brought to the Saviour. A tract is often the "still, small voice,"—an arrow winged by the Holy Spirit to reach the conscience and convict of sin.

Illustrations are numberless and afford positive proof of the effectiveness of this service. Tracts should be attractive in character. They are to give God's message. Money spent for good tracts should not be grudgingly given. Tracts should be given in prayer and faith.

Every Christian should always carry a few good tracts. This should be a habit. It will be a sign of your willingness and expectation for service which God will recognize and use. Some one has well said, "A wise man makes more opportunities than he finds."

How to Use Tracts

Do not use them indiscriminately. Do not waste them. Do not give a tract on holiness to a sinner, nor on the sin of swearing to an old saint.

Nowhere is there greater need of wisdom than in this work. A Testament, or a Gospel, has the first place in this service. The Gospel of John is the best for general work among the unsaved.

There are tracts that can be used promiscuously. That is,—they are suited to both saved and unsaved people. An example is, "Have You Heard?" which is a compilation of Scripture in a unique and attractive manner. We have distributed tens of thousands of these tracts, and no one can take offense if handed one. Other tracts are designed to be used when you know the individual problem of the person.

You will use some tracts in your letters, some in your Bible classes, some in cottage meetings, and some in out-of-door work. Sometimes you will leave one on a table or desk, or slip one into a newspaper or book.

A tract may be handed to a person, in a kindly, polite way, without giving offense. Sometimes one may be slipped under the door as you go from house to house. One may be handed to the person sitting next you in the street car with the remark, "Have you ever read this story?" Or you can leave one on the seat as you leave the car.

With the consent of the evangelist or minister, tracts may be given out at the close of a service. Church officers often find them valuable, in giving emphasis to some special message of the pastor, by giving them out at the close of the service.

Often, too, a tract slipped into the vacant seat of an auto has found lodgment in the heart of the owner.

In hospitals and jail work they prove valuable accessories. There are new ways as well as old ways of using tracts, and the Lord is always suggesting the best method, the time and the place if we depend upon Him. In this, as in all other Christian work, we learn to do, by doing.

The Selection of Tracts

(A list of books and tracts suitable for us in Personal Evangelism will be found on page 175. These we can heartily commend.) Tracts which have the Word of God, rightly divided, are the best. God will never fail to use His own Word. Tracts which are mere stories or incidents, unless of unusual character, are least desirable. Sentimental tracts are to be avoided. In selecting a tract for an unsaved person, do not select those designed for the higher Christian life. There is as much need for discretion in rightly dividing the Word in tract work as in the preaching or teaching of the Gospel.

The Testimony of a Tract

How insignificant an instrument seems a little leaflet; what a weak and worthless witness, a tract; yet "The foolish things of the world hath God chosen that He might put to shame the things that are mighty" (1 Cor. 1:27). No one should hesitate to distribute tracts after reading the following story:

Richard Gibbs, an old Puritan doctor, years and years ago, wrote "The Bruised Reed." A tin peddler called at a house to sell his wares, and handed this tract to a boy named Richard Baxter. Through it he was brought under the enlightening power of the Spirit of God: and then Baxter's ministry was like the sun in his strength, and old Kidderminster was wonderfully transformed. He was a voluminous tract writer. His "Saint's Rest" and "Call to the Unconverted" were translated into many languages, and continued to speak long after Baxter himself ceased to speak with human tongue. These books have led multitudes to Christ.

One of them fell into the hands of Phillip Doddridge, and it was the means of bringing him to a richer faith and deeper experience of the things of God. He became a famous preacher and hymn writer and president of a theological academy at Kibworth. Doddridge wrote a book called "The Rise and Progress of Religion in the Soul." It was translated into several languages and blessed to the salvation of many souls. Just at a critical period in his history this little book fell into the hands of William Wilberforce, the great emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of the most famous tract writer the world has; for who has not heard of Leigh Richmond? He wrote the simple annal of a Methodist girl, and published it under the title of "The Dairyman's Daughter," and I would like to know into how many languages that has been translated and made of God a power for the spread of truth! **Before 1848 as many as 4,000,000 copies were circulated**, and I have seen it stated that it has testified for Christ in **over fifty different languages**. When in St. Petersburg, Wilberforce gave a copy to the Czar of Russia. He handed it to his daughter, who was led to Christ by it. She had it translated into the Russian language and scattered over that great empire.

This same book, "A Practical View of Christianity," went to a secluded parish in Scotland, and it found there a young clergyman who was preaching a gospel that he did not understand and it instructed him in the way of God, and he came forth a champion valiant for the truth, until all Scotland rang with the eloquence of Thomas Chalmers. Look at this! Not a flaw in the chain. Richard Gibbs, Richard Baxter, Phillip Doddridge, William Wilberforce, Leigh Richmond, Thomas Chalmers—is there not power in a tract?

SECTION FOUR — PART FIVE

Sunday School Work.

We are taking it for granted that the Sunday School, in most cases, is under the jurisdiction of the spiritual officers of the church, the pastor being recognized as the spiritual head.

The details of organization covering the selection of a Superintendent, Secretary, Treasurer, etc., are so well known that it is not necessary to make any suggestions along that line. So, also, every one who has had anything to do with Sunday School work, is familiar with the usual divisions into Adult, Senior Intermediate, Junior, Primary, Beginners, Cradle Roll, Home Department, etc.

Some suggestions, however, regarding the personnel and qualifications of the officers and teachers, and the best methods of securing the best results, will no doubt be helpful.

It is of the greatest importance that every one connected with the Sunday School in any official capacity, from the Superintendent on down, should be a really converted person, and be living a consistent Christian life, for often the life has a message of greater import than the words of the mouth. No greater mistake could be made than to install as teachers or officers (as is sometimes done) an unconverted person.

Not only should every teacher be a thoroughly converted person, but there should be no doubt as to their belief in the absolute authority and inerrancy of the Bible as the Word of God, and no literature should be permitted in the school that in any way tends to undermine faith in the inerrancy of the Scriptures or suggests the seductive teaching of the evolutionary theory of the origin of man. Some of the most successful Sunday Schools in this country have abandoned the use of all lesson helps, studying the Bible alone and taking it up in a systematic way, book by book.

Too much stress should not be put upon organization, nor should too much time be wasted in holding meetings of various kinds, other than for prayer and conference. If possible, the officers and teachers should meet a half hour before the Sunday School session each week for prayer, and each one be impressed with the importance of attendance if at all possible. This will create an atmosphere of fellowship and spirituality which will be a splendid preparation for the teaching of the lesson.

Every teacher should be a constant Bible student.

Every teacher should have a prayer list of the scholars and pray for each one, by name, daily.

Every teacher should have personal knowledge, as far as possible, of the individual lives of the scholars, know of the difficulties and problems of their home life, school life, etc., so that the teaching may be adapted to their needs. To this end, the teacher should visit the homes and have a touch with the parents.

While a Decision Day is a good thing for the entire school, there should be a practical, personal appeal in every lesson to every unsaved scholar, for before Decision Day comes it might be too late for some. ““Now is the accepted time” should be before the teacher every Sunday.

Every scholar professing conversion should have perfect assurance of salvation and be able to prove it from Scripture. They should know the essential facts that all have sinned, that Christ died for all sinners, and that all sinners may be saved by the acceptance of Jesus Christ as Saviour and Lord (See Page 65).

As the first impulse of the new born soul is to go after some other unsaved person, every saved scholar should be impressed with the consciousness that upon their acceptance of Jesus Christ as Saviour and Lord they are constituted (1) Servants; (2) Stewards; (3) Ambassadors; (4) Witnesses; (5) Missionaries; (6) Business men (or women); (7) Fishers of men. (See pages 32 and 33)

It has been proven by long experience that the most effective method of soul-winning is for every saved scholar (as well as the officers and teachers) to carry a Gospel of John which was written for this very purpose (John 20:31). Equipped with this Gospel they can deal with the unsaved in a simple, practical way.

A Gospel of John has been prepared for this particular purpose, with such simple helps as will enable an unsaved person to find the way to eternal life for themselves. These can be obtained from the Biola Book Room, 536 S. Hope Street, Los Angeles, Cal.

A practical illustration of the wonderful results which follow when the importance of soul-winning is stressed in the Sunday School is found in the report of six months' work done by the Men's Bible Class of the Church of the Open Door, having an enrollment of between three and four hundred men. (See page 158.)

In places where large schools are possible, helpful suggestions can be obtained from such schools as that of the First Baptist Church, Ft. Worth, Texas; the Bethany Presbyterian Church, of Philadelphia (one of the oldest of all the large Sunday Schools); or the Church of the Open Door (interdenominational) of Los Angeles, California. An inquiry directed to any one of these schools will meet with a prompt and cheerful response.

PART SIX

Suggestions As to the Personal Life

Helpful Hints for the Study

It may be your bedroom. No matter where it is, you need to keep it orderly. A desk or table, a filing case, a few paper boxes properly labeled, for your clippings. Gather your material as you study and read. (See "Gathering Materials" under "How to Prepare a Sermon.") Begin now. Dig, dig, dig. Try, try, try. Pray, pray, pray. Do not be discouraged. Get out a sermon or Bible Reading and go and give it to someone. One man or woman makes a good audience. Jesus preached some great sermons to one person.

Delivering Your Message

Learn to use your voice in a natural manner. If your voice is weak, strengthen it by practice. Never strain it. Speak distinctly. Do not "holler." Do not use stage whispers. Begin low. Speak low, but do not run on one key. Speak naturally. Avoid a pious whining voice. You are an ambassador. Be fearless. Be faithful. Be modest. Be strong. You have God's Word. You have no right to modify its message. Never apologize for your message. Do not scold. Tell your message like a man, but like a man of God. Do not hammer people. Do not play on one string. God's Word is a harp of a thousand strings.

There is a two-fold object in preaching the Word of God; saving sinners and building saints up in the faith. Do not have any hobbies. Expound the Scriptures. Do not pound the desk. Do not imitate other men. Study your faults and correct them. Give a straight-forward, simple and practical talk. Keep your eyes on the people, not on one person or the ceiling.

A Three-fold Rule for Your Daily Life:

1. Daily perusal of God's Word.
2. Daily prayer, orderly arranged.
3. Daily personal contact with souls.

A few suggestions which, if faithfully followed, will insure success:

- Avoid compromise.
- Avoid fads.
- Avoid extremists.
- Avoid perfunctory services.
- Avoid criticism of others.
- Avoid Phariseeism.
- Keep humble.
- Keep on the job.
- Interest others.
- Have a training class for one, by one.
- Compare notes.
- Dig, dig, dig.

HELPFUL LITERATURE

The following list of books and leaflets will be found helpful in equipping one to do personal work. Any of them can be ordered from the Biola Book Room, 536 S. Hope Street, Los Angeles, California:

Bible Study

Scofield Bible	from \$2.75 to \$25.00
Cruden's Concordance	Cloth, \$2.25; Half Leather, 3.00
Treasury of Scripture Knowledge.....	3.50
Topical Text Book (Torrey)	.75
Summarized Bible (K. L. Brooks).....	Paper, \$1.25; Cloth, 1.75
Fundamental Doctrines (Torrey)	1.50
The Fundamentals (4 Vols.), per set.....	4.00
God Spake All These Words (Brooks).....	1.00
How to Study the Bible (Torrey).....	.75
Story of the English Bible (Scott).....	.75
The Scriptures—God's Living Oracles (Pierson).....	1.00
Why I Believe the Bible (Burrell)	1.25
Five Hundred Bible Readings (Marsh)	1.75
Notes on the Pentateuch (McIntosh) 6 Vols., per set.....	6.00
Seed Thoughts for Public Speakers (Pierson)	1.50

Devotional and Prayer

The Lord from Heaven (Anderson)	.75
Why I Am a Christian (Dixon).....	.50
How to Succeed in the Christian Life (Torrey).....	.75
The Man Inside (Cortland Meyers)	.60
In the Secret Place (Percival)	Paper, 60c; Cloth, 1.00
Getting Things From God (Blanchard)	Paper, 75c; Cloth, 1.25
Real Prayer (Myers)	.60
In Christ Jesus (Pierson)	1.50

Missionary

1000 Miles in China (Glover).....	\$1.50
New Acts of the Apostles (Pierson).....	1.50
Chinese Diamonds (Goforth)	1.00
Life of John G. Paton.....	2.50

Miscellaneous

The Patmos Vision (Davis)	Paper, 75c; Cloth, 1.50
The Real Holy Spirit (Myers).....	.60
Modern Religious Liberalism (Horsch)	1.75

TRACTS

Have you Heard?	7c per doz.; \$0.45 per 100
John Three Sixteen.....	10c per doz.; .75 per 100
How to Begin the Christian Life.....	8c per doz.; .50 per 100
Charlie Coulson (The Dying Drummer Boy).....	2c each; 20c per doz.; 1.50 per 100
Sins Covered	10c per doz.; .75 per 100
The Man That Died for Me.....	10c per doz.; .75 per 100
Saved in Three Minutes.....	8c per doz.; .50 per 100
He Had No Song.....	10c per doz.; .75 per 100

You, Me or Anybody Else.....	15c per doz.;	1.00 per 100
Ungodly People	10c per doz.;	.75 per 100
A Business Man's Experience.....	15c per doz.;	1.00 per 100
A Banker's Experience	15c per doz.;	1.00 per 100
An Unbeliever Convinced	10c per doz.;	.75 per 100
Way of Life Made Plain.....	4c per doz.;	.40 per 100
The Christian Life Card.....	2c each; 20c per doz.;	1.50 per 100
The General's Story.....	3c each; 20c per doz.;	1.50 per 100
Safety, Certainty and Enjoyment.....	4c each; 40c per doz.;	3.00 per 100
The Life That Wins.....	4c each; 40c per doz.;	3.00 per 100

BOOKS AND LEAFLETS ON THE MODERN CULTS

Christian Science

Christian Science in the Light of Holy Scripture. (I. M. Haldeman).....	\$1.50
The Religio-Medical Masquerade. A complete Exposure of Christian Science (Frederick W. Peabody).....	1.25
The Antidote to Christian Science. (James M. Gray).....	.75
The Real Key to Christian Science. (Richard L. Swain).....	.60
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Why I Am Not a Christian Scientist (William Evans).....	.20
Why I Left Christian Science (Ex-Rabbi Max Wertheimer).....	.15
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The Unvarnished Facts About Christian Science (W. E. Biederwolf).....	.20
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My Experience in Christian Science.....	.05
Is It a Key to the Scriptures?.....	.02
Christian Science Tested by Ten Great Fundamentals (Keith L. Brooks) 3c each; 40c per doz.; 100.....	3.00
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What Are the Doctrines of Millennial Dawn?—"The Plan of the Ages" com- pared with the word of God (John Macdonald).....	.10
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A Great Counterfeit or The False and Blasphemous Religion called Russell- ism and Millennial Dawnism (I. M. Haldeman).....	.10
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The Advance of Rome (D. M. Panton).....	.20
The Scarlet Woman or The Revival of Romanism (I. M. Haldeman).....	.15
Roman Catholic Doctrines Examined (Keith L. Brooks).....	.10
The Roman Catholic Mass and the Bible (C. C. Cook).....	.02

Mormonism

Mormonism—The Islam of America (Bruce Kenney).....Cloth	1.25
Mormonism Under the Searchlight (W. E. Biederwolf).....	.20
Mormonism Today—And Its Remedy (Rev. J. D. Nutting).....	.12
The True Mormon Doctrine (Rev. J. D. Nutting).....	.05
The Mormon God Is Not the God of the Bible (R. P. Boyd).....	.10
The Mormon Prophet Exposed (James G. Lawson).....	.10

New Thought

The Fallacy of New Thought (Arthur C. Zepp).....	.10
New Thought—Its Origin, Nature and Opposition to the Word of God (Frank S. Weston).....	.02
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The Collapse of Evolution (Prof. Luther Townsend).....Paper	.20
What About Evolution? (W. H. Griffith Thomas).....Paper	.10
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